

TO THE RIGHT HOnourable the Lord Roberte Dudley, Etle of Leycestet, Baron of Denbigh, Apaster of the Horse to the Queenes Maiestie, Knighte
of the noble order of the Garter, highe Chauncelour
of the Universitye of Opelopue, and one of her highnes most Honourable prinie Connsell: VV-sliam

Blandie wisheth persit health with increase of honour.

pe pistorpes of auncient memorie doe give sufficient testimonie (right noble Earle) that
many have bene for their manifolde giftes, and noble vertues
right worthily comended to po-

steritie. Some for that they were the first inventiours and finders out of Artes and Sciences: some, for that they ordayned good Lawes & statutes, for the restrayning the pubridled desiers of men, and the abandoning all barbarous cruestie: some, for their magnificence, bountie, & franke nature: some for their invincible minde, exceeding greate prowesse, puissaunce, & magnanimitie. But how much prayse, how great bonour & renowne hath bene in all well gouerned commonwealthes given to such as have bene patrones of sustice, maintey.

43

nours

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nours of learninge, defendours of truth and hos nestie. For why, the fame of many worthy wryters, the credite and estimation of learning, the love or bonour due vnto vertue it selfe and Godlines, had log ere this time ben veterly put out, ex rakte vp with their cinders, had not the patronage of Princes propt up their painefull labours, bad not some Inmoneable and royall rocke beene a sure defence and bullwarke of liberall Artes, had not the gracious countenaunce of moste worthye and noble men puissauntlye repelled the force and rage of impietie. In like maner the fames of mightie Kinges had died and beene intumbed wyth they r bodyes, the very Crownes & Scepters of the most famous and noble Monarches, had been rustie & warpte wyth oblinion, had not learned men (yel. ding curteous acceptaunce to labours full of peril) celebrated and painted foorth their memorable actes and noble enterprices. So that it may appeare moste manifeste, that neither Princes maye. line cleare and knowen to posteritie wythoute the penne and helping hande of learneds Arte: neye ther men excelling in learning, woulde be eyther in lyfe reputed or spoken of after death, withoute the countenaunce, defence, and patronage of noble Peeres. VV berfore sith no small prayse bath been

Dedicatorie.

beene given in all ages to patrones of learninge, and also wheras learned men have yelded to their patrones such dutie and observaunce as might bee required at their handes: I do as litle doubt, that your honour will refuse to entertaine Osorius, who would become familiar wyth Ds Englishe men, as it is most certaine that this Getlema for his part in these his bookes of Nobilitie, hath most highlye commended you. For thoughe Oforius do treate of Nobilitie in generall, yet principallye and as the Greekes terme it, nal' Egoxip bee feemeth to describe the worthines of your excellent nature and noble minde. So althoughe there is no doubt but that all nobleme will take the Patronage of bim, yet he in this kinde of argumente being very precise and making as it were great choise of the excellencie and surpassinge clearenes of many noble natures, seemeth to reste in your worthines, and therfore coueteth greatly to creepe under the baner of your protection. And verely it were an Inseemely thinge, that wheras Osorius is in Portugale highely priced in all Spaine praysed, in Ger manie generally commended, in Italy honourably reported of that he arriving in Englande(the inhabitaunts wherof beinge of all other Nations especially praysed for their singular humanitie, & Highlie in the shing it

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great curtesie) that he(1 say) arriving in a straug countrye, and turned as it were oute of his coate, · shoulde masterlesse gad abroade, and not be harboured by some noble personage, and especially of such of whom undoubtedly he hath well deferued. With which staine of dishonour, no gentle onoble nature wilbe blemished, much lesse those which are placed in the toppe of honour and dignitie. This being fo, I most bubly crave of your Honour that not onely Oforias himselfe for his owne fake, maye be welcome vnto you, but also his quide, conductour, of interpretour, who hath (if not trimly, yet truly, if not finely, yet faithfully) expouded his learned and grave inventions. VV bich office of safe conduct, sith it is happened unto mee, I doe in our mother tongue most bumbly recommende unto your Honour fo well my charge as my felfe: boping that as messengers of enill tidings are excusable, so hee that happely bringeth to lighte any secrete and budden treasure, maye accordingly be well intreated. At Newberie the vi.daye of

By your Honours most hum-

William Blandie way born at Newbury in Berky Educated in Wickhamy Ichool near Winchester, Elected probationer fellow of New Coll: in 1963 tooke one degree in Arty three years after & the Jame years was removed thence by the Brishop of Winchester in his vilitation of that let but for what reason unless for popery not knowner. Then he went to Sondon, & became Fellow of the Mildle Temple.

Henricus Ferrarius Badisleius,

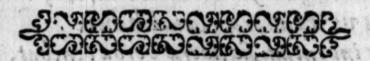
Guilielino Blandeio suo.

Ovam prope Romanos superabat Osorius omnes,
Dum sua Romano dat monumenta stylo:
Tam prope te vicit nuper Blandeius Osori,
Dum tua de Latijs scripta Britanna facit.
Ampla quidem sunt hac vera praconia laudis,
Quam simul interpres, quam simul author habet.
Si tamen in veris, fas est mihi dicere verum,
Interpres vera plus prope laudis habet.
Author vt inuentum, sic libera verba tenebat,
Arbitrij interpres non erat ipse sui.

Eiusdem.

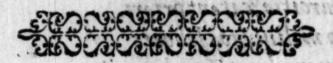
Multi sunt apinas, quibus, trichasque Et nugas, volupe est, meraciores
Omni scribere temporis minuto.
Hinc est cernere, tot librariorum
Plenas vndig, semper officinas
Chartis, non obolo, nec asse dignis,
Nec flocco, aut nuce putrida astimandis.
Illas vix foricis suis libenter
Quisquis munditiem appetit, receptet.
Vix thure institor ornet, atg, scombris,
T anta spurcitie scatent priori.
At multo melius suos labores
Blandeius modo noster elocauit,
Rem scitu satis arduam, satisque
b.

deprieus l'erramus del



Leonardus Louelaceus.

A Rdua in excelsi desixa cacumine montis
Nobilitas, radijs, vndig clara suis,
Aurea, inauratos attollit in alta capillos:
Foemina de toto corpore, fronte Dea.
Spirant mortales habitus & pectora, partes:
Vires diuinas, frons animus g docent.
Diuinis igitur, bene qui mortalia iungit,
Et disiuncta vno corpore iuncta facit,
Hunc recolas, huius sacrata volumina voluas,
Nobilitare solet Nobilitatis opus.
Tantos Blandæi tu Lector blande labores
Accipe, sint loculis scrinia sacra tuis.



Ioannes

I homes Newtonus.

Practivational tenent à Creevane locuin.

Onnie van finde feribere were lieves.

Ioannes Butterwike.

E T meritò Blandze tuos, tua dona, libellos Qui reserant vera nobilitatis iter,

Vouisti egregio Comiti, cui tempus in omne Debetur vere Nobilitatis honos.

Materia ille tui est operis Comes inclytus, ille Cui semper cordi Pegafis vnda fuir.

Et sibi sic animos deuincit amabilis omnes,

Temporis vt nostri jure vocetur honos.

Perpetuos igitur superare laboris honores Possis, & tua post fata superstes eris.

Non video quid plus rua dent tibi secula, viues.

Eternum, fælix pectoris arte tui. Grandisono cuius Alandent monumenta c

Richardus VVarnefordus.

Non dubito Osory de Nobilitate libellos Tambene materno qui facis ore loqui: Quin Blandae suo te afflauit numine totum Nobilitas fludys nobilitata tuis e Ednibura vertices exuberation

Ioannis V.Vakemania among our Service Service

Distichen. Dunad gertlen Be all oll

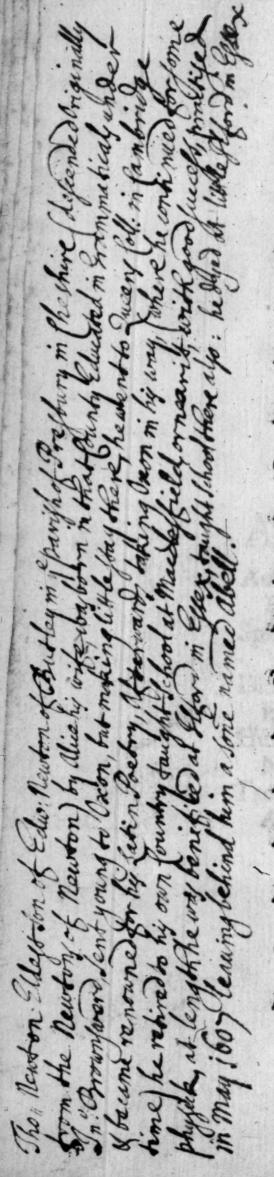
A liplica des oriverses JE metuas (Blandee) tuos ne blenna labores Obscuret, non est blittea vena tibis hautal atquire

Perspicus, niside, succinste & Apolline digne.
Canstad, plestro agili & blandisonuil K.Si.

S

Blatta folet fatuas Blateronum rodere chartas, Blandai blandum non morieturopus. Vuite vier of letter folices pricied lives

Thomas Mewton.



Thomas Newtonus.

A Agna est Nobilibus lans effe parentibus ortum, E studys mains stemma decus q, fluit. Maxima sed Pietas & vera insignia laudis Vendicat, hand una concelebranda chely. Qui tribus his claret titulis ter maximus elle, Ter merito fælix, ter venerandus erit. Percitus Aonio facundus Oforius ceftro, 100 19 19 19 Hac panxit, calami dexteritate sui. Dinite quem vena Glancopis Athena beanit, Quigardet Clary totus amore chori. Quem iuga Parnassi lambentia vertice stellas, Quem capit alati fons pede factus equi. Grandisono cuius splendent monumenta cothurno, Pracipuumg, tenent à Cicerone locum. Cuius voce loqui cupiunt si voce latina Quicquam efferre velint, ipsa Heliconiades. Ono tellus tanto Lustanica iactat alumno, Oni Tartessiaco condecoratur agro. Romulidis, Gallis, Germanis, notus & Anglis, Pannonys, Dacis, at g, Caledonys. Verborum phaleris, Phrasibusq, vberrimus, omnes Aquiparat veteres, exuperat q, nouos. Nec sapit obscurum genus aut ignobile stemma Sermo suus, suamens, dotta Thalia sua. Ille,ille est nostre Phanix & Tullous aui, Alpha disertorum dicier ille potest. Numine Blandaus Phæbao concitus, huine 1 - 1 Scripta Latina docet werba Britaina logni. mold () Perspicue, nitide, succincte & Apolline digne, Cunctag plectro agili & blands sonante tuba.

Cuius melliflug celebratur Oforius arte, El saita tolol att

Namg, etiam hung fount Dina Minerna sinu. discharies
Vinite vierg, igitur fælices, pergite plures
Omine tam fausto scribere vierg, libros.

Thomas Newton.

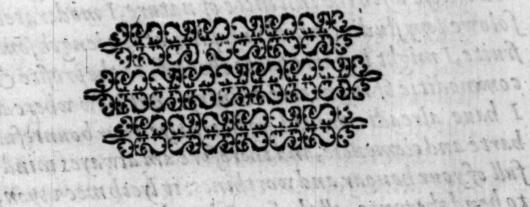
VVilliam Foster.

Jo V

Mar

Etf

A 50 no mannes els, but Czfars pen could Czfars deedes indite: Who was himselfe right wel enur'de both well to doe & write. So no man but of noble price, Pobilities actes may blafe, The bulgar fort of creeping wormes, cannot come nie her grace. Dowhapneth then that Blandie burft fo great attempt to trie, awhere many are of greater birth, that could not foare fo hie? The cause is this (as I suppose) toke what he wants in bloud, his curteous manners, learned fkill, and bertues maketh good. BOhen thele gate gifts of Blandies brefte this Bodbeffe once bib fee, Shee cher'de him on and frendly lago, thou art a trumpe for mee. Let Mobles doe as thou prescribes, their bloud shall neuer fall, Do thou the felfe, and be affur'de the bloud shall rife withall.



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THE EPISTLE DE

dicatorie of Hieronimus Osorius, witten to the most noble and vertuous

Prince Lewis, sonne to Emanuell king of Portugale.



Fter I had obtayned throughe your good meanes, of fauourable helpe (Lewes moste renowmed Price) to have recourse againe, unto my accustomed exercises of studie, I employed my selfe more dilligetly ethen I did before in the searche of know-

ledge and mysedome. For in my first entrie being moued onelye wyth the instincte of nature, I moderately folowed my studies, wherby reaping at the length some fruite, I might imparte parte thereof, to the profite & commoditie of my native country. But now whereas I have alreadie proved sufficiently e your bountefull harte and clemencie, and therefore am alwayes mindfull of your honour and worthines: it lyeth mee uppon, to bend therunto all the force & vehemet intentio of my minde, that I may in some case seeme worthy to be reckoned of & esteemed, for knowledge & learning. Neither do I seeke herein the praise of mine own wit, but that I may if not reder due thanks, yet declare my greate good will, and dutifull hart, ready alwayes and glad to accoplish your good desire. VV herfore I wil in no myle

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to set forth in this kinde of wryting the full meaninge of my good disposition, and will bring to passe, that my observaunce towards you, shalbe knowen in all places. And I amfully perswaded, that what soever I do in shewynge my singular loue towards you, wherewith I am maruelyously inflamed, it is not with standing in it self but smally to be accompted of. But it behoueth them not to bee squemish in geninge a small & simple gift, who may not, throughe wvante of abilitie bestome of greater valeme and estimation: and they which in matters of greater importaunce canot stand their soueraignes in steede, should not therfore by not gening a trifle, flacke their dutye towards such, whom they aboue all other honour and reverence: especially whereas in every kinde of duty and curtesie, not so much the valeme of the rewarde, as the bountifulnes of a true meaning minde is generally allowed of, and accepted. VV here as therefore the rather to discharge my dutie towards you (most noble & renowmed Prince) I have taken in hand for exercise of my stile, after the maner and fashion of Aristotle to dispute of many questions, I thought principally to entreate of true Nobilitie. And because that so bigh & stately an argument, seemed unto mee most meete for a worthy & noble per-Sonage, and for that these my discourses, and treatises of Nobilitie, were more curiously compyled, and wyth more laboured studie, I determined to present the unto your maiestie. And so muche the more readily was I induced so to do, by how much the more eminetly appeared in you, the glistering gleames of true, and aucient

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deserve due prayse and comendation, then there is nothing amonge men more honourable then the title & name of a king: & of them especially, which according to the will and pleasure of God vseth theyr auctoritye and iurisdiction, such as were truly the predecessours, from whom issueth the fountayne of your Genealogie. If renowme be obteyned by vertue, who is more valiaunt then you, who more bountefull, who more endued wyth wysedome and pollicie? I omitte to speake of the great love and amity betwixt your brother, and you, a king endued wythmuch honour & Nobilitie, a iust Prince and louer of his country: againe of your great curtese towards all men, & lastly (which is principall) of the rest, of your feruent and most earnest desire to set forth and aduaunce Christian relligion. But I will here stay my selfe. For I thincke it not at this present meete, the goodly giftes and indumets of your minde to set forth and describe with due prayse and commedation. Now therefore I am to be feech you (most valiaunt and renowmed Prince) that you will vouch fafe to take these my trauayles curteously, and most gratioully bestow some leysure & time in reading my doings (such as they are) according to your accustomed gentlenes and clemencie. VV hich if I may understad to be fauourably receyued, I shall enforce my self to wade farther, neyther shall I with any maner toyle bee wearied, so that I maye be assuredly perswaded, these my endenours vnto your highnes not to be impleasaunt.

The

Foli yerney

THE FIRST BOOKE

Side Sold of The

of Hieronimus Osorius, contay-

ning a treatile of Aobilitie, ordayned

by man, maint ayned and established by civill Pollicie.



Hereas sondrie sedi-

tious cotrouerlies arile betweene them whos have received the like viscipline, a are bounde to observe one Lawe, no one broile is founde more pestilent and hurtfull, to any weale publique then that, which is betwirt the Robility and Commit

naltie. For this fyzebrand bath fo walted many flourilbing and noble Citties, that theeftate of the common wealth bath ben thereby milerably mangled, then the which nothing can be imagined moze burtfull, ant poplonous to \$ comon focietie of man. Foz if we call to memozy what is reported in Willozies of antiquitie, wee thall finde no one Cittie lo happely founded & begonne, which bath not ben thaken and rente in fonder through civill diffention, rifen betwene men of auncient Robility, & the meaneft forte of the rafcal and peuish people. In fo mutch that fometimes but berp fewe had the gouernment of the whole, agapus fome other time, the multitude hautinge biolentipe excluped those fewe, furioully abuted the Emppre, and place of majelly. Thich alterations, and otter confusion of al Cf. tates, could not be without bloudpe, and cruell flaughter of many neither pet without the pellilent and ruthfull os uerthrome of Roble Peeres. For what is bee if he were A.i. moze

The firste Booke

more folif batoy then the reft, which burft not attempte bontoipe the breach of tames, whiche burtte not wickedly biolate the ordinaunces of the forefathers, whole confite. ce would be any thing moued, if be law the lodayn change and alteratio of all effates if he might be perfwapen ther. by to be abuaunced to bigbereftate. Ilet to few in this place what mischiefe and miferpethis konde of febition betwirt the nobility and the prople hath wrought : where asit is apparante that manye worthy cityes bath beene through febicio & ciuil biscord beterly matted confouned. For whyle the fubiectes haue enterppfed to bifplace the rulers a Dagiftrats, as though their gouermet were rigozous and proude:on the other Cyve whyle their Lozdes and Princes loughte with all extremitie to supprette the outragious furpe of the people : there is no facte fo boaris ble,cruel,and obious, which hath not of both parties bene practifed, and bauinge coceived great raneker and malice against each other, have beneat fuch beffance, that to bee reuenged, they baue to the enemie betraied their common fafety, and peculiar liberty. And for this it is the more to be meruepled at, that they live buder one lawe, and are ofuerliv affected : fo that there feemeth to bee no occasion of theire eygre frife and contentious bealinge. for in thys one poince which merueyloully encreafeth mutuall loue and amity, both of them, accorde together, that is in befenbinge their country, and they altogether want that which caufeth great bifcorbe and enmity in the common wealth. For all vilpleafure, and deadly bebate proceavinge from enup ant malice, is commonly founde amonge fuch as profelle the lame arte, and are entangled with the befire of & felfe fame thinges. But there is no caufe why men of biab Citate fould fomach luch as are more bale & of biler co. Dicion whereas their endeuours be contrarpe, and thepre myndes not ledde with the like affection. For Roble men are inflamed with the belire of renomne and glopie, but f multie

multitude belyze not to mutch to exceed other in worlbip, as in wealth, in pompe, as in powers and ability. Therefore whereas they ftande not forthe like promotio, there is no cause why they thouse contentioullye friue as gainft each other : efpecially feeinge that meither of them map attapne bis purpoleand belpje without eache others aine & furtherance. For neither map the fubieds line in fafcpercepte they be befended by Rulers & Princes, nepthermay men of Donoure and bighe begree, maintapne their countenance withoute the people, whiche liue bnoer their winge & furifoiction. Sothatthe unititude is allmaies preferued through the befence and power of Mobility: Likewife the Effate of Roblemen is of the Beovle both through their travell amplyfier, and alfo schroughe praple and admirationerceedingely magnified. Thereas therefore thele both Ettates thoulo by the lawe of nature and man principally embrace the league of amitie and cocorde : pet not mithitandinge as it appeareth by the telfpmonies of aunciente way ters, there hath beine no bebate more fpicefull aud beably, neither that hath more fourbte the better ruine and fubuertion of many commowealthes, then that whiche arifeth ofcentimes betwirt the Mobili. tre and comminalty. Wherefore to oftas I confiver with mp felfe lo great and common milerp, I am fom what ver fmapen, that all thefe febitions for the moffe part boingo. ceebe from the intollerable prive of luche, as haue the bie rogative of government. For albeit the beave of the muli titube is fraighte with furp, and their imaginations tenpeth to owtrage & mabnes : pet notwithfanburge whatfoeuer mifchieue thepimacine, oz take in banbe, is to bee imputed to Bulers and Bagiffrates. For wheres the est mon and bafer force of men are folowers of the mancis ronuerfation oftheir Ruters and Princesino Doubte the people moulde not be entangled with furblembe liberty? Ifcentious luft, and wilfull befires, ercept they fame Mas ble be tues

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ble Personages immoverately velyahted therew. Bercbence it commeth to palle that the wicked lyfe of fubiects. which Roble men might by the example ontpe of and liuinge reprette,is through their lole life, mutch more eitcrealed. And when the peoples mindes are poploned with al kind of milchife, riot, & ercelle, no lawes, no authority, no feare of punifhemet map fap their furious, & beaup euter. prices : neyther any realon may perfwade them, but that one time or other, they will befperately breake out to the btter bndoinge of their Matine Countrye. All kinde of milchiefe therefore as from a tountaine firft fpringeth fro the Peeres & Moblemen,in whose power it refted to flave fuch bubgioled befires both by feuerity of lawes and ogbinaunces, and by the good example of their innocent tife. I cannot but meruaple in the meane whyle, what moueth many men to make fo great accompte of their gentilitye, that they thincke theym felues worthye of fuche bonoure and estimation. For either Robility by nature bath no renowne, og prebeminence annered thereunto, oreis p great ter parte of those who commonlye are tearmed Roble & of gentle bloube (whole mynbes are infected with manye malabies)come nothinge neare to true Robilitye. For it were not to be voubted the, but if Robility were knowen by exercifinge it felfe in fome notable exploite beferuinge Due paple and commendation, it would fire by the minbes of a greate many to embrace and love the excellentye thereof :in fo mutch that all men woulde willingelp obep the lawes, and fubmit theymfelues to the auchoritye of their superiours. For ther is no man which would not erceedingely bee inflamed myth the love of bertue, and all men mouloe thincke themfelurs mofte bappp and bleffeb. to be gouernep by the mifebonne and bertueof Moble Wer fonages, d I have thought it therefore mult appertpnent to my purpole, to fearch out viligently the nature, originall ,right rule, and foundation of true Bobilitpe. & che beitues

whereof, it will efclones appeare howe much it auaileth to dignicy a worthines, a what oddes there is betwirt the counterfaye, and lively image of perfecte Roblenes. But whereas this name of Robility is, many and furly wayes to be interpreted, that onely will I touche, whiche imported the worthines and dignicy of Roble Parentage.

che is of genele bloude more batimichen hee, which is of

latte begree teacher in himrace more bearings The first thinge that may be questioned of, is to knowe whether that Robilitye may be accompted amongelt those thinges, to beferue bonour & effimation. for we may allebge many argumentes, whiche mape feeme to proue? that the Mobienes of bysch and worthines of Parentage, may neither conteine init felfe anye fuperionitye, neither by any meanes to be reduced to thole thinges, which in the felus are tearmed good. for as mutch as apperteineth to our nature, and the common course of wordly welth, wee cannot conceine what game may growe, by this wonderfull fhewer abmiration of Princelye porte. For as fone as we entreinto this life full of lamentation and miferye. me are all ruled & gouerned by the fame kinde of la wes, neither is any man exempted and fet free from an infinite beane of miferies, wherewith the condition and elface of mortalmen is afflicted, we therefore make our firft entrie into life, with blubberinge teart s, and bitternes of forobo, wee from our natiuity are wapped in woe and miferp, wee lighe infabbes, and true in lamentacion, and wee in the enbe Dolefully braw to beath, through the continual affliction ofmutch perturbation. But to farre of from Mobilimutol more dipperp and baungerous is that illate, e the ende mozeintermeded with mischiefe and miscry,then as ny other effate of mankinde whatfoeuer. foz as euery bas pour

The firste Booke

pour afcendeth moze naterally to the bigbell places euen Colicknedes, mur sets, fabtill bnoermininges, perilles, poplans anda number other intollerable plaques empl chiues boe alm ipes purfue chepin, whiche are placed in byghelt roomes. Butifany man ponder & wepghe in bis mynde the natural qualities of the body, in the fame trueip thall be finde nothinge whee noble bloude foulde bee preferred befoge bale Parentage. Fog neither is be mbiche is of gentle blouve more valiant then hee, which is of lowe begre, nepther in bigrace moze fwpfce, nepther pet in bealth more lufte, and ofgreater force. Map rather the more vaintilp be feeveth, the weaker is bis boop mabe, the more ante to be troubled with extreme paphe, in any kyno of infirmitp. Af chen the cafe thanbert thus, that neither the fattour of fortune, northe contelp feature of the boope Billinguifibeth man from man, and asio wecesby villincce offices beniveth them, then no boube the diverticy of man ops effate is knowen manifeftipe by the qualities of the minge.on els it is no place els where to be tounde. for the perfect ham of Mobility is to befeene by one of thefe thre bertues, belives p which there is none whereby it may be perceined. But whereas weelee the pathwape to bertue open batoal men, and that Gentlemen vefceminge of bonourable families geue themfelues to all impietpe, and o= ther of lowe and fimple parentage excelleth the reft in bos nelty, bertue, and integritye of life: me thinketh therefore that, that Robility which is generally to mutch aquaticed is but bayne, and grounded onely bypon the buconstances ofpeoples phantalie. Thefe thinges novoubt map be obteded against the worthines of noble Parentage . Buc pet wemult chincke it cobe for fome great gaule, that all men willingly do pelve the Souerainty to formeone boufe and prageny lo that the generali confente and agremente ofall countries is to be taken for plame of nature. Which annider effaterof manten ve whatforver. For en cuery bos

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thinge that weemay perceaue more playnly, I will be gin with nature berilette.

The woonderfull woorcke of Rature, and the begree of al livinge creatures, that finde the receiver but finde one things in creelletye of nature excepted other, and forme other things pret-

beth buto other, in estimation and vignity. For so meruet lously nature bath wrought in her creatures, that even as they one in some and shape differ from a nother, so they should in like manner be disposed diversly, and not endued

with the like manner be bilpoled divertly, and not endued with the like power and vertue in so mutche that some should move, other bee moved, some rule, other willingely obey. Pricipally therfore if you will more deapely ponverthis matter, and adultedly ways other glospous hue of

Deauenly constitution, you thall buverstande the parces thereof not to be of like worthines, or endued with & Telfe same beauty and feemelynes. For it is most apparant that

the Startes oblerue not the some course, neptherace of like proportion, nepther of like operation, in somutch that by their influences were seen as it were to batte vo-

invition ouer the other, and to recease of the partes more excellent and predominatinght, power, and bertue. Further weemay find the Clement of free whiche for the reellenter of his nature right worthly hard the byother

place, to tule the bobies mouinge boyon the face of the Carthe, whole properties are viners, and billike fache to other. To velcend to the Carth and the creatures therefor

what needeth it to discourse howe divertly they are vispo-

Tamequality and bertuer Meptheris this difference to be

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moted in those creatures alone which are of contrary natures, but also in those which are of one kynde and qualytye. For trees which are of one kynde spreadeth not their
braunches in like sayrenes, nor every Stede both his carrice with the lyke lostines, neither every Lion is of lyke
strength. Hinally in al the workes of nature, there is to
be noted some variety and alteration of vegree, place, and
dignity. This excellency of nature never decayeth in the
thinges that be everlastinge, but in the thinges which sor
a time doe sorishe, nature most secretly throughe the quality of the parent conveigheth to postericy accordinge to p
sayinge of that worthy Poete.

Good men and stronge by course of kinde, lyke issue doe require, in The Stere, the Stede, most times were see mutch like varo his fire.

tours elected gainer and cerene du la moretje chos fonce. Goldse mone, other the moves, formerule, orther hallings c-

lacrang armer little mouth acolands alies

hath interest bein bei erseentschie eine der date

Derefore whereas the force of nature is fuch, & that p inclination thereof fo mutche prenapeleth that it is feene in brutifhe thinges and creatures mere bopbe of reason and understandinge maye not wee thincke it bath imprinted in man fome thinge of greater excellencee, who is made by God his provision reasonable, and lorde of al other Creatures Ippap pou is it not for great god caule that many are cariful & baue an efpecial regard fro what Tree thep plucke their plante, of what kynde thep choole their whelpe, or their borle? And thall wee thincke it a thinge little to bee confidered, of what Parentage a man taketh his offpringe? In good fothif we woulde oblis nately beny te, the thinge it felle wouldefcfones o ppeare, and convince by oferrour. For it is moff cleare and evidet that euery Region and Country both keepe the fame accultomed maner & facion. A note whereof may bereby bee gathered, that nature bath fo faftenes ber fote in guerge Mation, Silon

Mation, that it is not pollible to with Drawe them from D. whereunto they are emtines, and that the maners of men are conuela bed euen to pollerity. For rrample we fe the Frenchmen with what fury and rage thep runne bypon their inemies; againe beb quickelpthep are qualifier. @ founde mott curteous to their countrepmen. This there. fore is the nature & property of that nation bally to be reuenged, & calp to be entreated. The Germanes baue bene cuermoze accompted a mefte cruell and a fearce people. who nothing bilmayed die befperatly. The Spaniards at this prelent as beretofore, are noted aboue other Matios to excel, for their biligence & insuffrie in martiall affairs, whoe evermore weth a follye flomacke and good courage mageth hattaple. The Italians are preferres before all other in finenes of wir a purencs of eloquece. So p there is no coutry which is not through the inclination and infinct of nature moze apt to creell in bertue, oz moze prone to al impiety, to is through generatio in al places cotinue en. A moze eufbent & clere profe mberof map be gatheren out of lome one focke & familye. For this almost everye where is feene and experienced, that thole whiche are nelcenbeb of a noble lyne, boe embrace those bertues, which chieffpe brought to thepraunceffores greate renomne and glopp, Sothat as manye as are of that linage, are molle tompienpable for their ballant fomache, other are notable for their liberalitpe. lome other atchine to great glory for their knowledge, mylebome, and pollicie. W berebyo it foloweth that bettue is not obteined fo much by flubre and indultrye, as gatten by nature and by the good bloub of Roble par etage. Aud that we cal true Robility, for as mutche as it is nothinge els then the glorious sparche of bettue ingreffen in lome Mobie and renomnes samilye. Parfoch even that kinne of vereue which exten

che contains broue of almen which a pohotole where

a eleggether occupien a bone the maintenaunce, and pre-

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Thath bene lafficientlye veclared that the apostructive true Mabiliege condiceth not in the opinion of manne but commeth by naturall befcence. Which is to be unber-Coode in this maner: euen as good groundes & fruitefull fectoes are babbe in gerat chimation, not for that they are freloes, but that they bring through their fertilitye great gapne & commobite to the owner of the fople: euen fo we preferre that kinred efpecially , which pelbeth aboutante fruite of bertue and godlines. But who fo now lifteth to behold the perfect nature of true Mobility may loke there on with little laboure. For gentility is a molt glozious, and lively image of auncent progenie, molt commonlye gatnithed worth excellence bertues, and for afmuch as guerpe one which excelleth in all vertue and honeffpe , cannot attapne the title of honoure and Mobilitye, this large Deffnition is to bee reftrapned by limitation , for nepther may they, which the rather to attayn knowledge and wyledom hade abandoned all company and live in continuali fubpe be thought most worthye & honouzable, although they be fornithed with rare and fingular bertues, and for profoud knowledge in deepefte matters be bad in admiration, for that they bo not earneffly employ & benefit of their artes and friences to the availe and commonitee of the common wealth. Reither perany Roble family hatt bene able at any come to winne voto ft felf the cytle of hanour & loueranty, for that many of that Mobie line etcellinge in qualittes of witte, to a boyoe a Courtlers tife, have abbicted them felues tothe bimentions of Geometry, of the tules of Philicke or the recorder and liveece Batmony of Abuache. If this be true, what amore of vertue is that thiourt the cleare thinings whereof the Roulehes of any Kinred, the Dignicy and Donour of any family may be knowen's Folfoth euen that kinde of bertue which ertenbeth it felte to the common profit of al men, which a boydinge idlenes is altogether occupied a bout the maintenaunce, and preferuation

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feruation of a Commonwealth: as for erample puiffance, and balianthes in warlike affaires, in time of peace the er= ecution of Zuffice and Equity, and to thefe the fluop of Oratorie, the knowledge of the Civil lawes, and whatforuer is of foace, & apperteineth to thegouernmet of a Co. monwealth. Mobility therefore is an bigbe and bonoura. ble beare of aficient progeny fro whence bath iffued owt fuch bertucsas the Effate of the bole country bath bene by them effahlifhed, and the lafegard of alt men keptand mapateined. Df this bonourable order there are two kinbes. The one is generall, apperteininge to a whole Citty, the other fpeciall and concerneth any private family. In this maner wee accounte Athens to bee bonourable, for o in that famous commonwealth were brebbe manye wife fages, and baliaunt captapnes, which throughe their coufell and wifebome bib rule and preferne the weate publique by whole puiffance the enemy was repelled, by whole biconquerable promes & bertue their bomintons were enlarged, by whom the country was with inumerable benefices endowed. In this manner Spartais boneutably reported of, by this onely meanes wanne Carthage fo great renot me, and for this caufe Roomethe nobled Cit. ty that ever was, merneilouflie tryun pheb. The felfe Tame tule is oblerued in cuery private familpe. For that house excedeth other in bonour and nobility, from bibence bath thued and velceppeda greater company of renounce b perfonages. Whethyit folowerbebat the force of bertue is tound as ercedinge in pone as in the other onely this is the difference, the one is prinate, the otheris publique. Co exemplete ibps fecond poincte we have reave of the 32 oble houfe of the Fabians, of the Claudians, of the Scipioes, and Cornelians, all which have beene benoured in all pofferity for their momes end magnanimitp. Co suchte we notwith flandinge weigh both thefe partes before feue. repothat helain no mile to be ocemen noble and benonrable

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ble and honourable, which wanteth epther of them, f perfet is. It may not be therefore that in a blinbe, and oblcure Citty there thould be a family of any fame (for mere it not a thinge increvible, that fuch a commonwealth foolo be obfcure as it were ouerfhabowed with barkenes, where in there owelleth futch a one, as map be tearmed a lighte of moft beuine and refplendent berque, for fo it thould bee accounted not barbarous but famous) nefther pf there mere in that commonwealth a meber never lo erceavingt fraight with efpeciall vertues, pet could be come forth to light, and chalenge due beferued bignity and commenda. tion, hakinge of the cloudy millines, wherewith b whole countrie mas overwhelmed. Therefore the chrefett benes fice that nature can beltome on be, is to be borne and broughte bpin a country in fame and glozy, the nert good gifte of nature is to bringe owr befcent from fome noble linage and worthy parentage. Themistocles bis aunswere to Tymodeus Aphydneus, most ficely agreeth to this mat. ter : To whom it was vilvainfully objected that be was not through his owne vertues so mutch bonoured of the Lacedemonians, but onely for that be was borne an Athenian . Thowe halt lapoe, o Themiftocles for nepeher 3 my felfe if I bas bene borne in thy countrey Aphydnum, coulde euer attayne fo greate renoume and glozy, neither thou if Achens hav bene thy countrey couldeft thereby atchive to the title of honour and pignity. Which map in this manner be applyed. For be which is oblineely bothe and of low negræm sy not throughe the worthines of a ny place be made noble neither any of gentle blouve Mall have peloed buto bom elfpmatfon bewe to bys borthe and ellace in a barbarous and obfcure Citty . 12oble men therefore baue their bue honoures, in their owne manour boules and country. But perfecte and true nobility is not chaungeable through the alteration of place, but ibeter focuer it hath his beinge, and is bepely roced and mintes in rider

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in mens myndes it is of all men benouved and magnified a like. For what is bee amonget the Romaines (at what time the efface of that renoumen Liter flozithen in all promes and Mobilitye) that habbe in admiration, 02 made any accompt of the Princes of Sicilic, or Bythinia? On the other fide & Barbarians Dis magnify the Romains as Goos. Therefore nobility may allo be benived in this maner. The one most absolute and florishinge in al natios. the other tred to the place from whence it first proceded. This nobilicy therefore themeth her felte no farther forth then the boundes of his native countrep will treach, rather baynely of the people commended, then befervenlye bonoured : But that nobility beautified with the glozy of Princely parentage enery where and amonge al men that bane beferued reuerence. This caufed Helena to thincke, that the beinge amonge frauge people might ble ber accuttomed liberty in fpeakinge, who in this manner baunteth ber felfe.

Who will at captine coumpte, or servile her assigne, who by descet doth come from Gods, and sacred lyne!

no gentlemen bezne: whereas be occlered befege that bas

lenes, of byzeh & linear, was knotzen by frate.

It is arbinge moli lurely ingraffed in true nobility, not to tapate for any perill, not to bilpaire in any perill, not to languish in any wo and greyous milrey. Dea if for tune frome, if damnger p death entue, a noble myone will not be forgetfull: So that nothinge may a like there a gencle and baliant barte, then not to be bunquished: which is seene in soame, treed in trouble proper in perfecution. Which chinge Virgill witters hovers but o be inhere. Queste Dida commensely receiving the same as.

Forfoth I thincke, ne am beguilde, fro Gods descends his lyne.

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beerned Erieas to be allyed bined the Gods in bezeh and tolanguitility. Dee while tealon be perweche and and a to to a normalistic in a normalistic of base degree, by dastardnes is known and

Rothinge might haue bene lapt moze truely oz id better profe. Fof euen as patiente in perfecución plouech anoble nature, as vatianthirs in abuer fier at que ch an our squerable minue; So truely timer bulbes in terrouve anovauraget, enidently theoweth aman to ber vale, and of vile condition. Rowe finisher by the commendations and prayer les of Encas.

hom be mas toft by cruell fates, what warres to bim be fell

cultoined liberty in speakings, mooth this manner baun.

IC feemethathing farre pallinge the reache of realon forche a one; who above frontlye to greate a brunt, who baliatly overstoore to many vangerous thirmsches, to be no gentleman borne: whereas he veclared before that barenes of byth a linage, was known by seare, a cowardines. Thereas then to return again from where we have vig telled). Robility is pivertly softed, that is the one more generall, absolute, and principall, indiche not differ reteiveth his light from a country softlying mail verifie, but taketh his of springe of a samplye, samous a mathe space of sore whereof may be nowhere abaled a deminished, grounded and sired surelye on some universability before the patricular production in the one patricular production and country, where is becaped the nurse of the best country, where is becaped the nurse of the best country, where is becaped the nurse of the best country, where is becaped the nurse of the best country, where is becaped the nurse of the most principal and chiefe nobilitye. And to the enterior that most principal and chiefe nobilitye. And to the enterior that

of the original and beginninge there of grounding my ar-

co caké opponhim so many mertear labourere zu so moth rhat I thinke that Hippias could not acquite himselfin p enter minaling sommany contrary sciences, who bespons o

77 That time nature tooke in bande to make man to frame in him a fpirit much like to p biaine nature, it apeareth ib what prouidente, forelight, e iungement the finithed to barband greatan enterprice, not for this caufe and confideration onely mat mankynd was endued with the felfelamemifts and qualities of the minter and fo knie and uniter correcter throughe the likenes of their natures that a miongelt al other liuing creatures, none was fofitte to keepe and maintaine fociety : but in this alfo that in bifpolinge their affections binerly it was broughte to palle that those which were by nature of organia to live in love and amicy, should be therunto forced by necessier for where as innumerable forts of artes bath bene Deuiled, to maintapne the common focietye of man and no one may excell in allie was not without the prouidence and beuine becree of nature appointed, that fome fould feeke out o byboen fecretes offcpences , other fome Godloe hellomebemfelues bufelpin their faculty, whereby ruerpone labouring in his calling earnestly my abs by the tranaile of other atthine to'that, which by his awne inbuttie be fould neues accained It may not berbecanfe Hippias mot arrogent-Ip glotten of him felferthat bee throughe the tharpenes of bis micre, and quecknes of his capacitye, coulor understan all thinges, that therefored evenpel other man boulee flano in like manner in himotone conseits who belides that be attibuted to bymfelf the fkil of al furb friences whiche contagne altiteachinge and wyleborney mas not a hame b allfo co lape, that in everye topiciant fequile necupation be: but amelge ciall giftesthather bromat continge byomake the 303

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the sing that be woare, the tradactous course bint ann a fockes that ferneb bis neceffitie. I fap te were bard for anpe man were his witte neuer fo quicke and pregnante. to take bppon bim fo many intricat laboures: In fo much that I thinke that Hippias could not acquite bimfelf in b entermingling fomany contrary fciences, who befpes b. be unteuerenelp lopned liveralt arces, and fernile occupa, tions together, omitted f knowledge & fkil of fom things, whereby the efface of a common wealth is kept and mainteined. To palle ouer many which myght be lpoken of, 3. find not where be maketh mention of chiualrie which is ba onlye befence and fafegard of a common wealth il Bus it could not be that Hippias, notice cutting out his cloake ... the graving his ring, and fowing his fockes, could have anpleafure to learne & feats of warre, & poputs of a good foulbiar. It is a thinge therefore moft nevefull that fome Monive beare rule & lie in the place of mately, by whole wilebome and pollice the multitude thoula be gouerned, other fome Bould dene thent felues to marlike practifes or to be coning in fome science through the perfectio where: of they mighte in diftreffe and vaunger be affape to thepe countrye other till the ground, other worke at annile, alle to the commoditie of their native countrie. Thebereas then it is berp requifite that men hould biffer in begter g bignitie,in labour eanduffrie, Macure bath prouinetly wrought the varietie of witts of dispositions, equalities. Berebenes the tharpe witte e vespe iungement the bigha and loftie minde proceedeth, wherewith fome are efpecie ally through Matures benefiteenoued a was to chrough their good confellacion map both wifelp forfee baunger, s and coutagiousp repell imminente mifchiefe. Socrates in the Booke entitules Phadro, talleth this ercellency of Maturethe gould of the Bods, whereby beis induced co thincke that they wholeminbes are thus beautifred, are unto them allevant fitte of all other to be placed on 11.1 the

the earth in the Thome of Baieffie . Dame Mature therefore the mother of all things, bath places them mincipally in bighett roome of vignitie. Deber fome the bath not framed in fuch perfite wife, either foz witte, promeffe, and baliauntnes, pet bath thee imparted buto them areate frength and much courage. in fo much they will not eafly faince, but manfully obleruinge lawes and optinaunces, and aide their country in time of baunger. Deber the bath made more fimple of buder fandinge, more coulde of courage, and therefore iuftly bath appointed them to tople in feruile Arces, of which fort are they whom we terme men of occupation. For fo it is brought to palle by the woverfull providence of God, that whereas ech man belpeth an other, and laboureth in the Clocation wherunto be is called, the effate of man kinve is thereby bappely preferueb. And the vinerlitie of man bis inclination and disposition was knowen euen from that time when men as Barbari. ans wandered in woods and befolate places, boyde of reafon and all good civilitie. For at that time fome one, befive the reft ercelling in witte, knowledge, and induffrie, withozew them through great perswalios from rubenes, to civill government, from barbarouines, to all maner of gentlenes . The which thing the beft learned haue beclared buto be buber fictions and Poets tales. As when Orpheus is fained to have brawen buto bim, the woods and wilde beattes by his fweete founde and pleafaunt Barmonie. Amphion in like maner is lapt to blive at his pleas fure whither him lifted fones, and fenfles things through the fwetnes of bis fonge. Tabereby,it is genen bs to bnberfand, that those men which for want of bnberffanbing were as blunte as blocks, were wonne by wylebome, and brought by the pollicie ofother to much civilicy. By fach a beebe Thefeus wanne great fame & immogtall memogy. Tabo first allembled into one place the people of Athens milerable beuided, geeninge them profitable lawes and doop

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good orbinaunces . 3 will in meane time let to fpeake of thole, who were longe before Thefeus, whiche erece ced and builded many Citties. Then was it to bee feene howe much the gentlemanlike and Princely monde was preferred before the bale and abiecte courage. In'thole bertue was fo much loued and merueyled at, that thep which bad recepued fo greate benefite by fuch which er. celled in bertue and honeftpe, pelded them felues with all fubmillion to be ruled by their myfoome, in fo much that when they were beabe, they gaue bnto them beuine bo. noures, and embraced wyth entyre loue, they chilozen and offpring. Principally they were moued therebuto, for that their benefites were freihe in memozye, which were fo great and many, that of beutpe they thought to render thanckes to they posteritye. Then afterwardes they founde, and had experienfed, that there was in the iffue the true and lively image of the parente, not to be feene fo much in the feature and makinge of the boope, as in the qualitye and disposition of the mynde, then they were Appred by excedingly, not onely for the love that they bare to thep, aunceffours , as for the especiall regarde that they had to the Mobile dispositions of their progeny, to bonour that flocke and family, to whom they bid offer the fwape and government of the common wealth most wilingipe. If then anyman will bemaunde at what tyme Gentilitye firft began , beeis to learne, that then it firfte eutred, when men oute of oyder were reduced to good ozber, by the perfwalion and pollicie of fuch, as were endued with the excellency of good Macure and noble bloub. Which vegree of honour was genen for two causes. First for the full befertes of parents, then for the great expedation and hope which they had in their offpringe and progenie. For it was imprinted in the minds of men in time paffe that the father which vid ercell in bertue, coulde not but leave a conne endued with the like giftes; and the bebautour,

bauour, maners, and vispolition to beclare the worthines of noble birth and parentage which is molt wifely notes by Euripides.

In tender yeares a Princely grace, Istoken sure of noblerace.

The opinion wherof to much preuapled wyth our fores fathers, that who fo befcenbeb from a woathp flocke, bim they hoped to fee in procette of time abourned with noble bertues . If fo then the worthines and bertue of any one man was had in fuch admiration, that be might challege bnto himfelf as his owne right, the fuperiozitie, the fame man litle regarding thefe baine and transitozie pleafures, Deriued the first original! cause of his birthe and Genera. tion from the Deuine Mature of the Gods. The caule why the commou people was induced and brought to this opinion, proceeded not fo muche from ignoraunce and fuperftition, as from the great flew of bertue which appeared in their life and conversation . Fogit feemed bnto them a thinge bery likely and probable, that those fprang of a Devine Mature, which were endued with the ercel. lencie of bertue and boneftie. Derebence arole those wozthy wighes which Homer fetteth out in his Ilias, amonge whom no one was foundes muich force not bis pecegrees from the Emperiall throne of Maiellie. As for example, Hector p noble Troian, who whyle bee lived was the bethe firength and flage of his countrye of whom Neptune marneth the Greecians, and of the antimate and

Aceme, I feare the enmies force the Grecians to retire Will canse, for Hector raging wood, like flaks of flamig fire Didhither traine his band of men, & Saith, lone is his fire.

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birib, es by baaque him fo Eronge and halieunes i Comp

Meages but fimple troops . In all that klome

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mus pinched with extreeme paine, excedingly comendeth to all men the manhoode and valiantnes of his sonne Hector, in so much that hee made the Troyans constantly to believe that he was not begotte by any mortali creature, but that he was a God by kinde. It were in vapue to reporte how greatly some men of noble bloud have contensed of their linage of petegree, onely to rayle but them selves a name and glorious title of immortalitie. Puch like but that which Achilles sayth of Asteropeus the new phew of Axeus the floud.

Asteropeus, I sigh to see thy dolefull ende,
May Neptunes broode in sield, with bloud of some cotend?
Admit Axeus sloode did yeld thee life: yet thou
(Sith Gods mee gat) of force to vs must yeld and bow.
My father Peleus hight, whom Æacus begot,
Who eke from mighty love, his noble line hath fot.

What maye be gatheren of this also that Tiepolemus bib with fuch bitter nippes reuile Sarpedon of Lycia, beinge baungeroully affaulted in the fronte of bis enemies, because bee fayned bimfelfe fallely to be the sonne of lupiter : who cleared himfelfe of that bayne baunce not one. ly in woodbe but in beebe allo, when as bee banquifted and flue Tlepolemus, a valiaunt and worthy wight the sonne of Hercules. For there was no fuch wave for him to fupporte his countenaunce, and to thew the worthines of his birth, as by banquishing fo ftronge and baliaunte a Captaine. But fome man will fage, whereto ferueth it that you tell bs fo manye and fondy befcents of Gods, and to mingle your matter with fo many fayned inventions, and forged fables of Poets in a cafe that requireth nought els to be alleaged but simple trothe . In all that Homer moote water

wrote (that we leaue other butouched) there is no thinge to be fcene or read, that may not be thoughte berpriviculous, and worthye to be refected of all men beterly : In whom you hall finde the Goos lamenting and howlinge miferably, great bprozes and febitions firred in beauen it felfe, great mifchiefes committed, many as the Goddes appointed, nay rather in bespite of the Gods, cruelly woubed, pitifully plaqued, and flaine. It mape feeme there. fore to Come me, a thing moft bnfitt to enterlace the baine phantalles of Poets with the fimple and plaine reafons of Philosophers. This I fay may bee obiected buto mee. But if I maye be fuffred fome thinge to bigreffe and goe from the matter , I will aunswere eaflie , by bisputinge brieflie of the ftubie of bumanitie, thefen eake and bulear. nev affertions. And fo much the rather I am moued thereunto, for that I often ble the audoritie of Homer. I am truly of this opinion, that all Poets are fwozne ene. mies to lies, and bobtterly betell fallebode : but amongit the rette Homer ffpecially was the fearcher and louer of all truth and beritpe. Which opinion the most noble and wyle lages of Greece haue ratifped, what time as by following the counfell of Homer contapned in two Werles, thep pelved up a right unto the men of Athens being then at greate frife wyth the Megarenfes aboute the title and pollellion of Salaminia. Den of greate learninge and lungemente were of this minne, whole monumentes and moorkes are garnifhed with the bighe and flately fiple of Homers inuention: I fape all fuch which excelled the reft in witte, in eloquence and learninge fullpaccorded in this opinion. Meither is it expedience (which those most wife, good, and experce men knewe righte mell) that in the IDi. Mogian and Poet, the like euisence of troth is to be loked fog. For in Wiftories are onely fet out the worthy actes of baliaunt men, that they would thereby line in perpetuall gred by joing to consonous enthose in the more.

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memon! But Poets whole maner of wypting is farre bulike, many times applyeth themselues to the eares belight and pleafure . The chiefelle thinge therefoze that commendeth an biftogfan is to befcribe plainly, all fuper. fluitie being fet a part, the acte of what Mature foener is be, limited with circumstaunce of place, person.and time. But a Poeticall Description as it is most tyed to nomber and feete, fo the discourse thereof bath a greater licence & libertie . And pet there is a kinde of truth looked for at their hands, which if they boe not conningly beclare, they are not onely of the learned judged ignozaunte, but of all men condemued and creed oute bypon . The dutie therfore and parte of a Poetis no lelle truly, then trimly, not leffe bufainedly, then finely, no leffe approuedly, then pikedly as wyth a penfile to befcribe the maners of men, to veferie the fromphes of Fortune, and the whole effate and condition of mans life. Againe, to fet forth elegantto and in most becent fort, the Macure of honestie and bertue, the beformitte of finne and impietie, what is to be embraced & followed; what to bee betefted btterly & abborred. : Wiboloeuer then wil take byon bim fo great @bard au enterpile,'and can fo acquite himfelfe thereof that bee mape be thoughte to have omitted no one pointe of a good Poet, the fame is not to be conbemned as an butrue fpea. ker, but commeded bigbly as a Deuine & learned witer. For who is be of lo fimple a witte and judgemente that in reading the wandinges and boubtfull viages of Vliffes, fire hundred thip wracks, the great golfe and fmallowing four me of Charibdis, the roaring of Scilla, the baunger in andpring Antiphates, the greenous conflict which be bad worth Polyphemus: who is bres (3 fap) so betive bimfelfe that will thinke those thinges fo fet bowne and beferi. bed by Homer, as if thep mere to bee beleeued or mighte come to palle by any pollibilitie. And pet men excellently well tearned have wondered at him for his deepe indgment

mente and beuine witte, whoe did expresse fo lively the true a perfect image of Clertue, which would be banquithed by no terroz, allured by no wanton entilements, vine for no peril, languish and farnte for no woe and miserpe. In this maner Achilles is gazed on as the glorious image of puillance and magnanimitie . In this wyle Neftor is accompted moft noble for his mylebome and polite cie. Reither bath bee veleribed thele thinges roughly. or in a crabbed figle, thereby to tyre and loth the reader, which maner of waptinge Philosophers ble , but wyth a wonverfull, or rather with a philed phrase of beuine cloquence, the rather to allure men to the fluop and exercise of bertue and boneftie . Wilhat is bee then that can charge of ffeine Homer weth the blot of butrothe, whereas bee bath perfourmed with fuch perfection the thinge, which was at bis handes in that matter required. If then at any time we alledge bim for auctority, wee bo it wholy for this intente, to imitate as neereas wee maye bim, who throughe the harpenes of his beuine witte and bnberffabing was able fully to conliber of every matter, and perce the fecretes of all things. Trulp not for that enbe, that I dio beleeue those thinges to be true, as they were fet bowne by bim, but that fuch in beede I supposed to bee the maners of men , fuch to be the Lawes and opdinauces of Countryes, fuch to be the nature and force of thinges, and al other matters to be of the like lozce and condicion. (to come to mp former treatile of Mobilitie) in that bee both by wapting expresse Achilles to be the some of Thetis, Memnon of Aurora, and Sarpedon of Iupiter: bis. meaninge no boubte agreeth with the minhe and opini. on of all wyle men of that time, that they who for wylebome and bertue, bio farre excell the reft, might be iungen not without the especiall pronivence of the Gods to have bibe le mere befrenbeb by chem, bid then har they mete

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bene boze, and therefore to baue bene of their linage, and confanguinity. And this was the chiefe caufe that Thefeus was thought to have beene the fonne of Neptune, and Romulus borne of the God Mars. Alexander also the greate bib longe time fince belight to bee called the fonne of Iupiter, which opinion also grue of Scipio Affrican, For the felf fame rumour which was rapled before of Alexander, was bainely bruter of Scipio, which was, that a Serpent in thape monttruous, was oftentimes fæne in bis mothers chamber. Which beinge once of many men euidently noted, fobainly banifhed, and was feene no moze. Derebence arole this opinion, that many bid thincke that Scipio bis mother was great and conceaued by the Serpence a chilo. But pou wil lap, D notable & fhameles lie. I pray you is there any man fo boide of wit, reason, and bnberftanbinge, og fo farre from the fapth of Chaift, whis che wilbe perswaved that thefe thinges are true : But pet this lie is grounded on a true and god opinpon, which is, to thincke that the nobilitye of bloube iffacth from the excellency of goo nature, and that the worthines of bertue proceaveth from fome noble and Princely parens tage. Bereby it is enivent, and moft playne, and many. felt, bowe greatly men of auncient memozy byo effeeme gentle and noble families. Clerely not without god caule. For if any thinge were, that for the worthines thereof beferued perpetualt and everlallinge memozp,it illued from thole noble perfonages forthe moll part: As it is a thing most cleare and enivent to him, that lifteth to reade the reportes and commentaries of antiquity. Who knoweth not p the flocke of Hercules fo farre ercelled other in prowes and berque, b it bid eafely fubdue the force and power of the Pelopidanes and wonverfully frengthened the fate of Athens, readye to bee overconne and beffroged btterly. So greately was any noble familpe effeemed, that who fo were bescended by them, Did thinke they were protec.

protected by the power of fome beauculy garrifon. Ellhat auailethic to thew you of pflocke a noble line of Perfeus? Di what Mould it fkill to recite the worthy Actes ant famous enterprices of fuche, as have beene of the race of Acacus Ifany one woulde call to minde howe many and how great affapres, howe firaunge and bowe baungerous encerprices baut bene bone a Wholight by the Athenians; mould suverfland forthe moll parte that nochinge hath ben amoge the either attepted, or aceop! Aleo, but by fuch. whole progenitors were in their life honourable, whole progenpe after their beath were honoured of the prople. Co omit to freake of Kinges and Printes whom cuerve man knowes to baue beme of lingular betrucs, whole fame was founded farre and wobe, truely Clifthenes, who fir il wrought the ruin and beter fubuerlion of tyzannous gouernmene, Myltiades, Cimon, Themistocles. Pericles, and many moe, whome to recite were ouer tente ous, whoe toke bepon them motte weighte affapers and barbe enterprices, as wellagainft the Grecians, as Barbapians, all thole for the most parte came of fome noble ime and princelp parentage. The like is to be founde amous gelt the Thebanes, the men of Sparta and a numbre of o ther nations and countries belides. But let be leave thefe foreigne and ftraunger ramples, and fearch the biffortes of our owne come. If you gene pout felfe to the reavinge of holpe feripeure, pou mall haue therein contenned what great oppes there isbetwirt man and man, and fince many tellimonic sthete Tpecified in confirmation, and comen-Dation of true nobility. Anothat I leque orber unfpaken ofitis apparenuthat the Hocke of Inda vid farre ercel the Hebrue Mation in verue, bonout, and bignity. Zutofra the time thep were bappely beliusted from the theatoome and flauerpe thep luftepne bamongell the Egiptians, haus bene well appieure for there greate bertue and geolines. Amengelt whom I will onelp note bitte pour certaine. dnies. D. I. Mbat

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Winge Die greuoully toment the Hebrues,neither wouldebppon any condition releafe them as Goo bab geuen them commaundement, but rather encrealed their milery Dapely more & more: At the length accordinge to bis befert fuffered iuft punifhment, at what time God bim felfe appeared buto bim. Fortheir laves were walted, their fruids columed through a great and terrible plague, then by the berge appopntmente of Boomutch blaude fhed, great crueltpcommitted, all tp. ranie practifed. In conclusion the kinge being as it bid appeare well reclaimed by fo many greuous & bitter fcour. ges, permitted the Hebrues to beparte to offer facrifice. The Hebrues then bepartinge therebence, and pitchinge their tentes neere the read fea, perceaned fome milchife fmagined against them, other wife then thep looked for. For as sone as they passed the boundes of Egipt, it repens ted the kinge much. b be bad fet them at libertye. For be beinge puffed by with great prive bib perfeuere in bis former wickennes, in fo mutch be purpoled to purfue them with great force notwithftandinge knowinge them to be protected by the bande of Almightie God. For whereas be was beterly ouerwhelmed with the outrage of bis fury, coulde not perceaue what plagues were appointed readpe to confounde bym and bis people, be prepareth therfore a great troupe of borleme, multitubes of foteme are multeren, and all belay beinge feca fibe bee benbeth his mapne torce agaput the Hebrues. At that inftance Moyfes befought God with earnest prayer and petition for the peace, and the happy beligerance of his people, and with that roose which represented the omnipotent power of Almighty God, which be alwayes carried about with bim Aryketh the Scanand immediatly be made a wide and open way for them through the midnest chereof. For the Sea beinge fubiect and obevieur to the will and power of God, was buto them in both fives as a Gronge wall, and migb to HOS

miabtyfortrelle, wherebythey bib fecurely palle withou feare of imminence baunger . Rotwythlandynge fo greate was the feare of thole Hebrues (apit is reported in certaine biftozies of the lewes, for bolp feripture maketh thereof at al no mention) thep re port therefore p fuch mas their borrour @ bread, palbeit thep were affifted by b pomer of God, pet with great avoe were they brought to comit them felues to the Daungerous pallage of water. Mozeouer it is berified, that they whiche bifcenbeb from Iuda, bib manifellip theme foozib a great experiment of puillance aud baliatries, who lingred not or brewe backe, but by the example of Moyfes with merueplous conflanche aduentures firffethe Sea, and by their foute ffomach encouraged the reft to folowe them. But what followed that great and notable confusion, wherein the wickeb and bamnable Kinge, bauinge bis minde vepfoned with moffe beabely rancoure, and beinge blinbeb bith moffe boarible impiety raffely abuentured to paffethaough the Sea, and was with all his armye (wallowed by with the furges and gulfes of the fame: Was not this people of Juda euer afterwardes more bonoured then the reff, for their manip courage and ballaunt barte ? therebypon it was becreeb that among thetwelve rulers and Princes (for oute of feuerali trybes were eletteb binets Cap. tapnes) bee foulde baue the foueraignette whiche bilcended from the Trybe of Juda, bee thoulde conbune the bootte, be thoulve make peace, be thould firfte offer fa crifice bis rule and aucthority the reft bib obey. We berby it is most playning euidentipe gathered that Moyfes had confideration of the noblenes of bloud and nature, in that be affigneth bnto one peculiar people the tiefe and pero. gative of bonoure and pigpitp. Dut of this flock of Iuda. fprange one Caleb whoe firfte wan great gloppe, for that be gainelapo the mott thamefull ozation of fuch as would againe retorneinto Egipt and had rather live in bondage to other day hot mitt Di 2903 il.

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and flanerye baper the Egiptimps, then true they melies Like mein the fielde. This worthpe wighte Caleb bibbe spread facre and wooche glosious renonne of bis vertue and conftancie, by great exclamations working fo effectuoulle in the barts of the foulviars , that whereas through their former conceite they hope fayled, and they bartes faynted through feare pet bemade them with a good fromache and follie courage mage agapue battaile, and exce-Dingly Appred them by co al vertue and manlines, whereas he might paraduenture in that worked and ballardipe, affembly, bene mofte undefernenly tome and bifmembred in cruel tometes. This Caleb under pinoble captain lolud, beyng the foure fcoze and fine yeares of age, behaues bint Telf fo valiantly that no one might be compared bute biff ta banalinge bis weapon, oufor bis greate faill in mattiall aff ippes . De was ofthat mynde that bee woulde befine bis daughter (beyng bery beweifull) bopon no man in mariage, ercept on bim whiche coulde fubbue a fronce and mighty citye of bis enempes: and in fine, his brothers Conne banquifhed the fame . Derby it may eufoetly appeare that bertue is accompaned worth nobilitye. This glorious and perelelle p vlonage bab in chofpage bis fonne, no respect to the kinred, but to the vertue of the ma . For 5 name of getilitie taketh bis beginning fro no other thing then from the praile and oue commendation ofbertu. Det this often times bappenech, that the glozpland renoune of bertue is furely knitte and thed to the worthines of byeth and parentage . So that none could imitate to wel or com Concare unto Caleb in promes and vertue, as bee whiche was nearest onto bim through confanguinity. What ban pener after the beath of lofuet was not the whole charge of marcial affapres, the fmaie, and gouermet of the whole nation appoputed to the crybe of luda ? Tyme would not fu tyce me to recite and freak of particularly, eache noble wight of this familye that by bis bertue mericed enerlaf. tinge memory . If then the beanition and nature of treme nobles.

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noblenes whiche I baue fet bown, be enident & true, there is no boubt then, but that the flocke and trybe of Iuda ha ue attayned the perfection of bonour and fouer aigntie. From thence fprangipp a nombre ofnoble captaynes, fro thence iffued out moft wife and paudent fathers, fro thence procebed many excellent men for equitye a iuftice, fromthence bath discended kinges and princes righte worthye and honourable, and emongeft the rell (who I palle ouer wyth filence) the most noble and holpe Kinge Dauid , a imperoure and spectacle of all bertue and godlines . 4 Co conclude onely for the excellencie of their bertue, as long as the effate of the Jewes flozifted & cotinues profperous the king bome remapned in this flock & family, but to omit thefe matters of antiquity, truelpit is molt clear and manifeft that in boly feripture where the glozious workes of our fautour Chapft are regedred, there is regard made of honoure and nobility, whereas in ent ringe to fpeake to anpe on ,their is mention made of his ercellency and woz thynes, as appertepnynge to bym wythe whome wee baue communication . As for example when the Angell & beauenip meffenger of God fpraketh thus . I ofeph the fone of David feare not: and agayne Jefus the fone of David baue mercie bypon bs. Dozeouer Paule fpeaking to the Romannes, what tyme bee would fet forth the bo. noure and gloppe of Chaifte as well couchinge bis benine as bumayne nature both fay that be in respecteof bis bu= manity is discended from the flock & boufe of a kinge . 3 have of a great many picked out a few examples only to anopoepaklome tedionines. Det notwithflanding it map appeare by thefe fewe parcells ,that noblenes of byzth, & Diffinctio of bloud is by auct ogity of bolie feripture allows ed and conframed.

Nowe I have to my ample skill thewed sufficientlye the best grounde and originall of nobility, deringinge the

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the foundation thereoffrom that good inclination whiche is through the benefite of nature printed in baugbep minbes which pf it happely grew and by continuance of tyme come to perfectio, it bringeth forth that noblenes of birth and parentage, whych euery where is fo muche efteemen and bonoured. For it is a thing worthpe to be noted (that: we fpeake fom thinge of this alfo) bow muche autiquitye fetteth foorth the glorpe and bignitpe of true nobilityas a greate profe & confirmation, through & tellimony wherof. al worthy acces and noble enterpples are committed and commended to pollerity. For thole thinges which for wat of memozy baue almost bene forgotten, are most bigblye of be efteemed, fo that we bo much more admire the mfor thepy prowes and ballantnes, then that we suppose many of our tome not able wort al labour and inbudrie toenfue and imitate. Berebence both arife that great emulation recorded in aunciet hilforps) betwene nationenatio, while fome bo baunt themfelues to baue beene beyonde all me. mozp, agapne other feeke to braw al renowne of antiquitpe to themfelues . The Egyptians. Die willingly pelbei the antiquity to the Phrigianes, and onely exceptinge the they baunte themselves more auncient then any other nation. The pepte of Arcadia proceaved to fictions, and fapned fables. They affir med thefelus in auncienty of bizth to exceeve the Moone. What thall I fay of the Athenians 't whoe bib attribute fo much bnto themfelues for the glopp and title of antiquitie, that thep thought themfelus onely by that name of righte mofte wortbye to rule all Greece. Foz whereas the firfte beginninges of other partes of Grecce were regeftreb either in fome memora. ble Chaonicle, either in some worthy monumente conely the beginning and originall of the Athenians could by no Aeppes of auncient befeente euibently ve traceb oute. Afterwards when they knew that they were beyonde al the memorie of man, they were of this opinion, bthey fyrang first

firfte of the lople of that lande, and came not together through the affembling and meeting of any other people. but euermoze from their generation enbabiten their omne and native country. And for that caufe they aborne their beade wyth fine nets og caules garnifhed and woughte in Grathoppers of Goulo: lignifpinge that as Grathoppers are engenozed of the lople where they are firft found, fo & Athenians came naturally from the place they bo inbas bice. For which cause they were called the offpring of their owne lande. They were therefore belirous of two names. as well to thewe and manifelte that there was nothinge to bee founde in their aunceffours that was borrowed of Barbarians and fraugers, as alfo to the end, they would be knowen to excel all other Mations for the prerogative of their antiquitie. Wee alle fee in private fockes and families bome greatly it auayleth them which fande on the pointe of their petegree to hewe the Records of their Beignozie. Foz it femeth athing molt reafonable, & canot bee benpen that thole families are of moze honour, whoe baue a longer time Supported their countenaunce by bertue and boneftie. And this is the caufe that buffarte dentlemen are fo litle regarded. Which opprobious bifbain commonlye proceedeth from a contemptuous and proude Romach, and an butollerable loftines, and pet not altogether voice of good reason. For albeit Gentlemen which baue bene latelypzomoted, ercel in bertue, wit, and pollicie, pet ooe not they cary with them fuch crevit, pet haue they not that hope beade. whych especially in greate fami. lies, and noble blouve is to be elemed and bonoured. Foz euen as we boe chiefely reuerence grave beares, and elber pears, even fo the auncient race of nobility foulde beare the fmap, porte, and auchority. In whiche opinion notwithfandinge certaine bonbes and limittes are to be pitchen. For as feeble and weake olne age both impayze the force of realous of memory, and bunerflandinge, and bree-

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verha disparagemet of honour and dignity: so the true nature of glozy and renoume is with longe time beautified,
but with ouer mutch continuance beceuse of his accustomed light and beautie. Which howe it happeneth I will
bereafter shewe, nowe I am sozthwith addressed to follow
orderly my intended purpose.

Wereas the glopp & bignity of true nobilitye hath bene beclared by me with many excellent and wozthy ognamentes annexed thereunto,it remaineth to be co. fidered whether it be expediet and profitable for the people to be gouerned by the will and autority of noble men. For it may feeme bnto many a thinge molt built and befioes reafon, that whereas all men are by nature veltrous of liberty, and boide of the yoke of bondage, they thoulde be reffreined of thep; freedome, and foutbe be forced bp lawes to obey others, and not folow their owne will and pleafure: efpecially whereas menof bonour and biche vegree for the moft parce vo moft infolently abufe their callinge, both through prive, and ambition, and are founde captaines to all mischiefe and cruelcy. But that I maye moze plainly expresse the fame, it is to be confidered not fo mutch that which map augment the weale of any prinate perfon, but rather that which may enrich the flate of man. kinge, and preferue the fame in wealth and felicity. For loke what thinge foeuer appertetneth to the prefernati. on and welfare of all men, muft neves be thought profitable to every lingular man and peculiar perfon for it map not be that any one parte of member of a common weate Couloe be founde and perfect, where the whole boop therof is greuoully afflicted and annoyed. But if any one part and member of a commonweale bee greatly oppzeffed, fo longe as the efface of b whole be folloe & perfect it map the fonce be reftozed to bis former felicity. But that we map

the more plainly beholde the pyth bereof, it is requifice to bewe the effate of chole Citties, which have bene accoffe comoff nobleand bonourable. Athens, after the beath of Kinge Codrus was bappely preferued by the lawes and orbinaunces which Solon mabe, who notwithfane bing was reprehibed of many excelling in wit a learnig. for phe made p people peres, t gaue to fubicas foueratancty a bato the multicube ouer morb liberty. The effare of that commonweale was fufficientely bereby arqued of what time within the compate of pl peares the gouerns ment was fpopled by the wilfulaes of the people, and yelpet tt lette lubied to the tpanpp of Pyfiftratus. Borafter that they bad fet them felues at liberty againe, and mere no more fubiect to the tyroung of Pounces, a greate number of yeares both in Greece, and in theareatell part of Afia thep belo the foueraignety, rule, and gouerment. Wahiche power, and principality was fone cottered and brought to ruin, through theintollerable pape and ambilion of fome who lought to febe f bumoures of others, and to be accoumpted people pleafers. Amongel whom Pericles is named, who although be bio recell in Oratorie,and was wondzes at foz bis fweete tongue & fine biteratice and was faplifull in government, pet notwithfran. binge bio not le what milebiefe be brounte to the country when be made equal the Prince which the prople the fub. jedes with Mobility, and by that meanes confoundinge effates together, bib biolate and breake the anaboritient Arcopagus, For no other thinge inte to make equall in liverty, the Mables and common fort of men, then to gene weapons to unbridled rage aluft wherebyit may worthe all maner of mischiefe. But will pou les what enell and milery enluen, when the commanwealth was rufeb arcording to the wil and pleasure of the people? First a terrible fourge and miferable beffruction was laive on the peckes of men for life and bertue approves, (whiche bau Œ 1. prefer =3]4111

The fifte booke

preferued and increased the weale publiq de) by obscure men and bilpoleo to at kinde of billamp. For in the whole commonwealth of Athens after the eftate thereof was milerably rent in peeces, no one was to be foure, whiche mas moned with the lone of bertue, agapne which ofo not conceine batred and indignation, againfte bis wretched, and bugratfull country. Where at length the mplerpe greme fo great and biolent, that fome were openly bamnified and beterly fpopled of their gods and poffeffions,o ther fome banifher, many flapne and put to cruell Death. who had in their lines throughe great bertue and puil. fance, bictorioufly conqueres the enemy, nobly befenves thepr countrie. This calamity was great and incollerable. chat the boop of the weale publique foulo be bereued of his principall and most excellent partes, that the autorice of puebles was abolifee, who would have wrought the remedy and prefernation of their mounder countrep. Therefore whereas lage beabes mighte not prenaple, mbere cutthzotes were counfellers, where fury and made nes ietted bp and boune bupunifhet, no milchtefe coulde be imagined, no milery beuifed, where with that countrye mas not ouerwhelmed and cleane ouerflowen. For when the citty of Athens was allaultes with molt terrible and cruell warres, and that all Greece had confpired agaput them, it came to palle by the farpe and outrage of the peonle, that at the fame tyme they proclaimes battayle with no leffe vaunger against Sicilia, Nycias notwithstandinge with many peeres and noble counfellers perfuadinge the contrary. Wa herefore they worthely fulleineb in that lamentable liege of Syracula, not onelp the lotte of their bonoure, but the rum of their boules, lanves, and polleffions and fell picefully into greate wor and mifery: and beinge at the length through fevition and ciuill battaile btterly walted & columed with many bitter fcourges & terrible afflictions, lotte with great languo, and beaufnes mple=

milerably their former liberty. But after the thirty Tyrantes were for their harpe and sirannous gonernmente: pifplaces, what masit that bib fcatter thole gobs careful. ip gathered, but the loofe life, and immoderate befire of the frentike people ? Whole fury and madnes was fuche, that by no frace of refireing of lame, they coulde beindued to baue any care or regarde of the common chate, for when it was lawfull for every and felowe to nobb the comonweale, thereby to augmente bis private gapue, then fell thep from labour, and worldely bolines to a flouthfut and loyteringe life, they repaired to flageplages and commodies, and bled other bapne pleafures, which becair bibe love of berti e, and bib beterip ertingen th and put out the memory of the Athenian renounce, and their aunciente Dignitp. Inbere fore not manye yeares after, that nation which had fopled to many armies of the Perfians, whiche wought fom any noble attes, which obteined the Empire ouer all Greece, was by the Macedonians (an obfeure and bukuowen people at that tyme) fubbued biferip, and confounded. The litft and principall caufe of this fo arrate a calamity was the leube, and licentious life of the people. Amongeft the men of Sparta allo (to fpeake fome thinge of them)many worthy and noble actes have bene wrought bytheir Binges and Princes, as well againft their encmpes, as allo mith their lubients, profitable to their comonwealth, and meritinge therlallinge fame and memorp. Enthe other fine the Ephori whee by the election of p people came to their office of bignity, bib greatly annep & impoverific the inhabytauntes of their countrey, while they feekinge greenely their owne private gaine and com modity, bid procure the buer ruin and Endoinge to their native court, for what other thinge boether which bio-Jace & infring the politive ames, whereuvon the fafegaro of all men bepenberb, then buerlpe querturne the com mã wealthes effate and wheras Lycurgus bab orbained mas ny. 000

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ny good lawes and proficable flat nees, only to bring them colabour, honeftie, and bertuithe Ephori many peares afcer his time corrupted with voluptuouines and fifthe lucre which two are petiferous and molte hurtfull to anye common wealth) abolifies bis moff etcelfent becrees, and cauled his lawes to be of none effect. Which fact cauled their honour and bignitie Tovenly cofall to the grounde. And whencertaphe kinges woulde effablishe anewe the lawes of Lycurgus, which were abrogated, and tooke counsell howe to reforme their billolute lyte, immediatly they were of the Ephori bifpatched and cruelly murbered. Soit came to palle that the common wealthe of Athens whiche for a long come floriffed in bonoure, pompe, and nobility and was furnifet weth many fathers ercelling all other in the worlde in witte, learninge, and indgement, and had befended it weth greate glosp, was now chrough the furpe of the fubiects, made fubiecte to all billany and

That houlde I neeve in this place speake of the Romaynes: wheras it is confested of all men that nothing did fo muche ouerthrowe the floriffinge effate of that noble Citpe as when the fubictes rebelled agapufte their rulers and princes. That Emppre therfore which was firft by the pullance of princes purchaled, then maintapned and aniplefied by the Denate & Cloers, was those telpe brought to confulian through the feditious and troblefom people. For when the bulatiable belire of the frentike people wared fo extreme & outragious, that it coulbe be kept under by no la wful gonernmiet and poliftike coli. fel & w s geuen in hope of plap to bprojes through the le-Ditious orations of people pleafers sthep feared not (fo they might content & fatiffy their balawful luft and appetpte) to biolate and breake the Lawe of God aud man. This caused the Tribunes to bee seditious, this encourageo

Sint print and as also out magnified

georbeta the great betriment and dura of shecomamele: to make lames touching biffribution of grounds coento the time of Gracchi which were & chiefe authors of thole calamitpes where with after that time the comon wealth mas overflowen. All whith force and burliburly as it were by fatal besteny grewe baplye more and more butill the time of Marius whole raigne although it was verve lamentable pet off it open a way to muche moze mischife belyve, butiliche gouernmente came to Iulius Cefar . Boit fee the como wealth of Athens fome time moft floribing, the king some of Sparta earle noble , the Citye of Rome a long time much cenoumed to bane bene happely begon. kepte & maintened by paintes & noble perfonages, whiche agapne were shaugh the ralbe and buruly multitude miferably fpoiled becerly waften & confounded, Which areas milery and intollerable milchiefe is not onely lene in thole Cities, but alfo in other places, for where the people bath leaft to boe in a common wealth, there the cliate of that countrye is found moft fable and parmanente. Wherbyo ic folowerh that the government of the bulgar and come man peopleis berpealelp ouerthrowen, and fcarcelp enbutth the tyme of one generation. But the rule of a king is not subject to often alteration and both as it were cone tique for euer. Some men wil bere obicet agapuft me Alcibiades and Critias, who were the breer fubuerlion & euerthipine of thepruatine country orela Daulainas who trapterousp confepred agayntt all Gre ce, 02 Silla and Ces far weth many fuch like who were renomined for thepr bo. nour and nobylity, but pet bepng entangled mith ambitio and outs of mealure Coffames mythe the oclyze of rule and suctboritue, frace a not to fpople eruclipe their frienbes and countrepmen. I mult cruely of force confelle that many beinous aces bane ben enterpapled, much milchiefe committed and wrought by fuche as were of bigbe begree and aucthoritye. Repther the bighe and loftye flo mache bichm of cenolune

16.

wings fringender whosen brook bare of Blood; Dane bent Williames eneithed covering and inflice . Dec no Tricken be This country of the town mon ment to be the setting of the me well governes by the people. Forevery noble winder bath al waves weapons in ceavines either to befentiertes to Prople his country, as top levonce, wealth i and whever and fortiende. Contrar imple the multitue to epenione pave is beholong unfulful feavelon, our saucrous when thap cherefore the oughe their furpe and madne bourt and wounde their tountipe, but bepng ouce in ballger ofotten buboyng, thep are able by no meanes to lane it por beff are it bepar once toff and been ged to bis former & onougland bignity Beis theretor thos cleave and tubentychat the effect that courty is lametable hobe to people are virters red befoje their peeres, and the famoble and ballbuin before the honougable. But when the cale flanbeth thus that noble men bo flow and abound in al bertue and noblenes, and are not onelye through p good inclination ofthey, noble matures, but also thiough the love of bertue inflamed with inflice and temperance jand bapipe flutp to bo goob to all men, and to buit (upal in one word) boe benelp cafiver the office and buty of a noble personage, what is bee were be never fo bilanos a berlet or curles captine to wolb not willfaly obey their wil a autoriti. Ray who wil not re ther perfuave & boby of a como wealth to be generned bo fo worthi and noble a coulet. Lor who foever is of foa leng mynbe, as to thinke it not a thinge molintebill & profitable, to pelo binifelfe conformable to the protection of fome one most wife and mobelle gouerneur, who for his wife bom and moveffie enelp beferueth commendation is not to be ethought a loudr of liberty, but rather corrupted with the lutte of ficentiouines sand would by his tpot and foule bemeanour moleffthe quiet effar of the country. For there is nothing in the butuer fal worlde that is more ape tople ferne the common focietye of men then good lawes of renomme

with our the which no familye, no nation, no countrye is abl to Canne and have any contynuouse. But you will foreit is greenous and intollepable burben to become feruile . Truely Jam of that mpnbe that no cuill map be compared to feruitube: butitis one thinge to ferue, and another to obere . For ther is greate pous between a Lorde and gardian . The gardian is carefull for the fafegaro of those who are committed to bim to be befended. the lost onely both refrect bis prinace commonity. uen fo the loyalty and obedience of hym that is free great-The pofferethe frame the bondage of bym that is feruple, For feruicobe is chus when the flaue wanting will & free election foloweth the commandement and becke of his Jozoe, and baui nee no choyle reppueth at his laybes anctoritpe. But it is the propertie of a liberal nature to peelpe all butpe and reuerence to them whithe both ercell other in knowledge and wifebom,and to whom for a long trine baue bene committed the care and cultobre of many people . And as the fiche man both no maner of feruice to the Philician but willingipe foloweth bis avuile and councell, becaufe be thal thereby be reftozen to bealth:and as the pattenger obepeth the matter of the thippe, and the foulbier bis captaine : fo it beboueth a multitube well bifpoled to peeld them felues wholp into the bandes of right noble and worthy perfonages. For the people through their bull wits and boutil nature cannot percepue what is profitable epther to themfelues, or for their countrye: on the other five & nable mynd is not onely the worker of prefent profite, but alfo through great forelight preuents imminent daunger . Furthermoze the people bath no taffe of feelinge of bonoure and renoume, and gloppe, ercepte they be by fome frapght law bapbeled, and therefore are moft couetous and giue to al impretie, and in the befence of their countrye are of no foute & barbye Comache. Dn the other fpoe the noble bloude is inflamed with the loue bene

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of remounted and abborreth bellavolines as a midt foules bety vice land in befence of a common profict arremptetb refeare and batingerousencerppress Cathiche by Flomes (whole grave lentences I bo often recite and willinglys repete) is in manye places molt playuly veclared. For aftet fuche forte bee barngech in the king with fanomeans piners konves of opacions pertwavinge wishthe people, as thoughetherby his medninge were tugene notice and intelligence to al worthp and noble personages up the res citall of Agamemnon his prayle, and worthings, that they in like maner ought to excite and ftere by themfelues to Arine with him for fame, and glopp: Burbnto the tube and barbarous people pf they curne their daches in battaple, flourginge and killinge be benorimeethe Cheret fore as the flomath and courage of a luft both moth appeare, when bee peelbeth to be guived by the will of a Thillfull einer : And as we suppose our minde to bee beft fetled, when will to reason generhthe fouernignen: Ann as we thincke a bouthoute cobe well operet, when't leas neth to the abuiled bifpolition of a wife and care full boule bolber : So muft we perfuabe oure felues that the good effate of the people is then beft ozbered .

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Booke of ciuill Nobilitie.



efficacie of true Kobilitie is (Lowis most noble a famous Prince)
a how first beinge beed a fostered
by worthines of witte, and exceltencie of vertue, it attayned the
highest place of honour and foneraingtie : and howe the people is

all antiquitie was fully perfwaded that noble birthe and worthines of parentage by bloube and aliaunce was top, ned and linked to the Gods, and how great and honourable titles & entignes in all wel gouerned comon wealthes were attributed and genen thereunto: I have alreadye not onely by tellimonies of excellent Poets, and manifelte prefidents of aunciente Records, but allo by authoricie of boly Deripeure aboundantly declared and confirmed fuf. And after I bad put bowne in maitinge bome ficiently. much antiquitie might prevaile for the furtheraunce and fettinge forth of true Mobilitie, I beclared confequentlye that they who were of bighe begree and noble parentage were not onely bone to beare rule, and litte in the place of Maieftie, but alfo that the fecuritie, lafegarbe, and preferuation of the people was then belle kept and maintapned. when the whole gouernmente was pelded buto worthy & noble perfonages. But for as much as there is nothing in this moglo certaine, fable, and permanent, but al thinges are fraple, mutable, and much fubient to alteration, it map not be that Mobilitte, and the glozy thereof, Coulbe continue alwayes and be querlafting. Robilitie therfore (as moll part of other thinges to the fate and condition Tuna way

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cion of man) is subject to mortalitie. Manhorofore and youthly Estate, then riper yeares ensue, and old age folometh, last of all death wasteth and consumeth all otterly, so that no prince or signe appeareth of auncient Robility. Whee see therfore that many families which were in time past barbarous, obscure, and little reckoned of, are excedigive streed by and enkindled to purchase prayle and winne grosse. Againe other wee see scarcely uphold the renowne of their auncestors, other baily cracke their credite more and more, and being throwen headlongs downe at length are extinguished utterly, which Glaucus by the mouth of Homer noteth unto by in this maner.

O stoutest of the Grecian campe, why searchest our degree?
Since that ech mortalrace most like is to the leanes in spring:
Some, smallest breather blast of wids the skattreth fro the tree.
Some eke amid the groves do grow, when trees their branches

So chaunce doth nowe mens state advanue, nowe downe dothe (beadlong fling.

I pray you both there at this present appeare in any place any small token of the progeny of olde and auncient samilies? all those which have descended from Fabius, Iulius, Paulus, Metellus, & Scipio are together with the glore and pompe of the Romaines so vanished, and as it were buried in the pit of oblivion, that if any man which now since will a firme himselfe to be of their race, or ionned to them in birthe and consanguinitie is a like skoffed at, as if he did defend the dreame, and peuishe phantase of Pythagoras. After those noble and worthy wightes whom I have already spoken of were extinguished, succeded many other of like same and estimation, who also through trace of time, & continuance of many peres were betterly sozgotten, agains other after their time were advanced to homour,

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nour, of who now liter reporteth. Tabich thing bappenerb for two caufes efpecially. The firfte and chiefelle caufe is the britle & fraile condition of nature, throughe the muta. bilitie whereof it cometh to paffe that the effate of world. ly thinges may in no wyle be perpetuall and cuerlafting: but all thinges as I baue befoge beclared are ful of chauges and alterations : In fo muche that thepetiber befoge they come to perfection are cut of through the malice and frowardnes of fortune. either throughe oldeage withe. red, walled & brought to nothing. The fecond caufe mape be imputed to impietie it felfe and abundaunce of vices, which veterly extinguifheth the cleare flyning brightnes of aucient families , before the courle of nature both to res quire . As experience teacheth in thole who by onermuch winebibbinges impapre their bodies bealth, and through Superfluitie. & unmoberatenes of belly cheere (as it mere with a beablye poilou)procure their owne bane & btter De-Aruaion. Wherfoze it is requilite and necellary to fearch: out viligencly the qualities and vertues whereby wee attapne nobilitie, fo will the vices whereby it is loft and beseued of his wonted grace and accultomed brightnes, eft. fones appeare. But bere I map fomething boubte leaft p this mp biscourfe map feeine to beferue iuft reprebention, becaufe it may at the firft few appere contrary to it felfe, wheras in our firft enerie this affertion me mainteyned, o no man was to be accompted bonourable, ercepte bee bid firft befrend from fonse noble line and family. Which if it be true, neither be which is bozne of low begrec and bale parentage may by any meanes be bonourable, neither be who defcendeth from noble race, mape throughe his owne induftry attaine renowne & glozy , but befenbe onely and maintapne carefully the Mobilitie gotten and purchafed by the manhode and puillaunce of bis auncellours. Thele are the fcruples and boubtes wherewith fome maye bee ledde to argue mee of lightnes and inconffancie. F. 2. But

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But I in good footh am not be, which bo beleue tholeone. Ip which are comonly called Gentlemen to;be by naturall inclination apte to bertue and baliauntnes, whereas the pathwape to prowelle and bertue is open to all them, that Do belire thinges in their nature molt excellent and commenbable. Rotwithffaving to that ende tended the brifte of all my vilputation that the gentle and noble blouve is moze then the other, by nature enclyned to dignitie & com. mendable actes, the worthines whereof notwithfandinge is furely grounded on vertue. For like as we attribute to the feede and carnell in the ground the caufe and generati. on of the Tree: fo we beeme the worthy and noble parent, through generation , to poure on his posteritie fome part of true Mobilitye, which then appeareth molt lively and flozifhing, when it is throughe good Audies and exercifes brought to perfection. And where we would have nobilitie to bee bighlye effeemed and bonoured , because it both commonly excell in bertue: truly oure meaninge is, that Mertue which is worker and caufer of fo noble a qualitie, both beferue greate bonour and estimation, which manye times wee lee of noble men, let palle and foglaken, and of fuch ercerbinglyc embraced, who are not commended bn. to be for their noble progenie . For no boubte it is not founde true in all, that the loftie and hautie minde which is feene in Mobility both eftfones firre them bype to the loue of Clertue, neither would we have effablifed that o. pinion, but that we chiefely meant, that was founde molte bluall and generall. Rotwithft indinge Gertue from Mobility fraighte and beautifyed with bertue, Differeth in this one pointe : that the prayle and commendation of bertue belongeth to every private & finguler perfon, but noblenes is found more ample and large, and concernetb the bonour and magnificence, of a whole flocke and famitie . Cherefoze there maye happelpe arple fome late and new mave gentleman endued with al kinde of bertue, who

who also through his worthines mape beare fuch a countenaunce, that amonge all men bee may onely excell : pet notwithffanding because be is the firft of that linage, map not be reckoned amonge noble men . But after that maup of the fame family thall bee founde by bis enfample to be inflamed with the love of bonour and glozie, then at the length that erceeding brightnes of true and perfecte 320. blenes that thine, and gliffer most gloziously. Therefore at the firft bee is called a man endued with much gentlenes and curtelle , in no wylea noble man. That, that maye be the difference which the Grecians make betweene one that is a noble Gentleman, and a gentleman. For the late ter hath relation to the worthines of the minde, and the o. ther fignifyeth the bonour and bignitie of the race and fa. milie. Therfore as one we terme not a number, but the beginning of a number : fo that firft man we fuppole and judge worthy of chiefelt bonour, but pet no noble man, but rather an authour & beginner of Pobilitie bnto his race and offpringe. Which name and title I mp felfe know not, whither I may effeeme farre and in many begrees to erceede and paffe the other . Therefore that is moffe cleare and manifefte, that neither that is falle which wee before put bowne in wypting, and this alfo which ue now take in hande to explicate and fet forth, both beare with it credite of undoubted trothe. For that famous man who through the excellencie of his nature applyed bimfelf firft to the ftubie of renowne and glozie, albeit commonly be be not termed noble, when not with fandinge bee bath attained great fame and commendation, and bath left to his progenye the tokens and enlignes of bertue both feeme to haue layo a notable foundation of Robilitie, and with bis bertuous actes to baue genen a cleare lighte, and purchafeb true fame to bis pofferitie. Dow therfoze it remap. neth that we know by what meanes this fo noble aduati. fing of his flocke and kinred mape happen to him who is

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the first rapfer of his family to the higher princely place of honour & Robilitie . Roboubt (that I may aunswere bafefly) by the fame meanes whereby it is maintepned and preferued. Butit is fapo before , that Mobilitie is a hin. red excelling in molte rare and principall bertues. And thole according to the opinion of Aristorle the moste learned 19hilolopher, I accompt principall bertues which are occupied about the prescruatio of comon focietie, through which also the fafetie and fecuritie of men is bell kept and maintagned. But be which through prinate education is berpe well crayned, and well intructed with preceptes of mozalitie, may of good right be termed a good and bertuous manibut pet by other qualities be fall neuer proture great prayle, and worthynes, except be applie them to the profite & comoditie of the weale publique. For if we mere borne onely for our owne fakes and our owne comodities, it were fufficient that we fought the advauncement of our owne felues, and the meferment of thole which are conteis ned within our owne family. But wheras we are mouch by the inffind of Mature to belpe and profite other, be fee. meth befte to have vischarged the dutie to bim affigned, whole labour, flubpe, and biligence bath bin imployed in matters of great waight and importaunce to the benefite and wealthe of his native country. Met for that trulp ! the bereue of any private man fould bre befppled and fes at noughte: for by his good aduife and counfell if not all, pet fome parte of the common wealth as his owne boufe & family is well ruled and opered. But wherasthe bertue and wifebome of this private and peculiar man is contep. ned within the bound and walles of his owne boule, and ertenbeth it felfe no farther , it feemeth good reafon that the like bonour and bignitie fould not be bue to bim, that is to fome other, whole bertues are founde more bniver. fall and generall, and whole minde is more occupied with the carefull cause of bis common wealth . For all men moula.

except they did all manifeltly percetue thelelues, in cates of great extremity by they? greate paynes and travaile to be allifed. Therefore by knowledge of civil affayres and experience, there was made a certaine entrie to this kinde of gentilitie.

De chiefett and mott principall part therefore of ciuil gouernement is tultice, which hath in it felfe the grea. teft and moft apparaunt fem of bertue. The admiration whereof oid in the beginning fo great!percite, & dirrebp the minasof men, that they furrendered they goods and pollellions into the bands of fome efpeciall preres, whom about all other they bio bonour and reuerence. For thus, when we treate of vertue, we vle to Difpute. The tyme bath bin when men like barbarians haue lyued in woods, open fielos, and vefolate places, without politique rule, & ciuill gouernment: nepthet embracinge religion nor by mutual foue and outie thewing thep; bumanity. Rothing was vone in chole bayes , by bue order of reason and bilci. pline but moft matters were erecuted biolentlp, whereas frantique and farious beadines had the upper hand. Tabe then robberies were rife, murthers infinite, & thole who in force and flurdines paffed other, would afflict and trouble iniurioufly the weaker forte, and they whole lyfe com. palled wyth innumerable mischiefes, all they which had recep ned the greater & more greeuous iniurpes befought the affiftaunce of fome one man in witte and pollicy excee. bing other, whom they percepued to be buto the reff as it were a lanterne of Juffice, a mparoure of mplones & curtelle. This Patrone and supporter of right, when he had taken on bim the charge of thole feelp foules miferably & suppliantly pelving themselnes, e beclared buto them the earneft befire be bab to take away pillages e robberies, e tore:

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to represe violent murbers, a valiantly to reveng wrongmighty men & limplet fort : it came to patte that as many as tenderd their peculiar liberty, and foughte their owne fecurity and quietnes, fuppoled bim to be the befence and bulwarke of their lafety a profperous effate, whole fame mofte flourifbed for iuflice and equity . From this fountapne therfore and head fpring of iuffice, iffued out the power and auctority of Kinges, and the prerogative of princely gouernment:berebence proceeded the bigb begree of Robility : herehence foueraingtie and the caufe of all renowne & glozy was beriuen : fo that there is no one focke more aunciente or more excellente, then the petegree of Kinges, which through their owne bertue and balfauntnes abandoned at barbarous crueltie, reducing the people to good ogber and civilitie. Whole molte beuine nature Hefiodus bauing in great admiration, in bis Booke intituled the Genealozie of the Gods, fetcheth the line and bef. cent of Princes, from lupiter himfelfe. Which opinion & indgemente of his , bath ben alfo recepued of many, in fo much that they bib moft certainly furmife, that bee coulde not but befrende from the Gods, which mofte of all other ercelled in bertue. For it is reported that A Eacus, Minos and Rhadamanthus, were judged to be the fonnes of lupiter, they were fo much of all men for their iuflice mag. nifped: who as the Ports bo fapne are fapte to appointe lawes to the infernal fpirites. Somneb bib antiquity, pea cuen amonge the beuils and bellifte bounds beleue, b feueritie of Lawes and force of iuflice was expedient and necellary to reftraine the bubgioled befires of a difordered multitube. Pittacus of Mytilene was through bis perfect fkill and erperience in inflice, abuaunces to the bighe effate of a ruler. Which thinge alfo befell to Numa Popilius being at Rome, for by bpzight vealing and fuppoze tinge of inflice, bee was thoughte and proclaymed by the whole

inhale confent of the Romaines worthely to Increed Romulus in the flace of ropal maielly. What needeth mee bere to fpeake of Lycurgus, Draco, and Solon, that I omit in meane while tomake any meneion of Mercurica Phoronous, and Divers other, who have beene longe time before which have wrought the fafegarde and inefernatio on oftheir Citizens, by preferibinge lawes and ordinavinces and have thereby be ne abuaunceb to a reat bonoite he bane purchafen to their pollerity perpetual fame and me, morp. Therefore to perfmade our felues that no one berque pelepueth the like prebeminence, eveber is a like to be bonouved it is bereby to be fiene, that each kinde of bertie beinge bowe of Juftice bath loft bis honour and ellimiti. an , tubergas Juffpce olone, ferluben from other bettues, reteineth fill bisefpeciall grace and bignity. To? mofe where of Imighte allenge a number of eramples. butbecaufe I meane to ble breuty I wil france onely bn-Hormo: Areuns of Survon atthough bim Telle belo no Emmpre per change commendation of Julice gorte fuchite. nounce chat by the lungement of al men be might be com = naven with the thiefest of all that ever raigned of tulen. De in biglife time was ever preft to wage battafle againg trantes and wicken and bilozuered Citizens, neither refuse be in the vefence of the lawes of his Dictpe at a fip tome to beuture his life. A riflides who was alfo fonne before the time of Aratus, was fobigbelpettremed and bonouren for bys preferuation of Buftpee, that Themifto. cles, though famous for bys baliaunt Actes, was neuer moze bighly reverenced then be. Whereby it is eufbent & plaine that there is no waymore cortaine then this to enlarge our bonour and glopp : Dy no wate p more reabilpe commendeth our pofter icp to famous memorye.

rage, which confideth in vaungerous attemptes, is

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Liften by righte worthely to the highelt fteppe of hanoure and vignity Afor it is a matter of no fmall importaunce fo little to efteme of life as to belloweit willingelp and cherefully for the lafegarde and preferuation of all menand to refuse or feare for the wealth of our country no ball der or cerrour, of the enemy. Wherefore almofte energe man which is inflamed with the love of glozp, and befireth greately reno nne, both employ bis labour moftearneftig to the fluor of chinalry and martiall affires. For therecordes and exbenaunces of antiquity boe plainly and manifeltip thewe, that there bath bene no glozy fo greate, no renomne fo honourable in anye well gouerned commons mealth, asithat mbych bath beeneattributer to baliauntnes aud fortigude: Df purpofe to prouoke and pricke forewardes each manly might willingely to take weapon in bande and to repelf the intury and force of the enemye. Dathe other finethere were for vallardes even by berpe geop grainaunces maft biccer cautes and reproches molle juffly appoincted. There was in olde time amonge the Macedoniansa lame ozbepnet, that bee who had not in fight of battaile ouercante one, foulbe in the light of all men be truft up with a balter. The Scythians at thep? facrep and folempne feattes, would not have any man touch a golden gupues that was carted aboute, which had not in · battaile hewed fome ligne of a warlike and baliaunt courage. To none of the Amazones was graunted liberty to marry ercepte the bat in warre baltauntly banquifbet an enemy. Solon alfo made this vectee, that their children, whole fathers had loft their lives fightinge in the befence of their comonwealth, thould be brought boatche charge of the cammon frealurpe. Whiche was most wifely blev and practiled in many other great and famous Citties. For most wifely was it thought of Solon, the wifest of the Grecians, that the fecurity and preferuation of a common wealth of conlict in prefermence, and punishmenc. For by

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by this, wicked and befperate perfons are reffrainted and by the other noble nature sand florifbing wittes are more behemently Birred bp, to the embracinge of bertuel and honeffp: Ic bath bene the vefoze by Denine mouidence ella. bliffen of oure fozefathers pin what kinde of men fo ever this bettue eminently appeared, the fame fould be mipth many worthy and nable enfigues and titles honoured:one the other five, wante of courage, and baffar blines foulte be after the Bamefolleft manen an might betaunten. and reuiled. Therefore whereas thy s was by lawe ortepned, they ferme bto have bene of this minte and common that all men which were endued witha moje recettent nature and Robleminde, mighteche fliered upen the mosthines of renomne and gloppe: againe terebythep purposen to Difarace cowardes and whitelyuered men. pea atheitthep . mere by birth benoutable and of anoble line. But nibet fouto I fprake of the Romaines? For can any mante a. bleto rerice fo many images of men of armes? Somanp garlandes either genen tothem, that arte fralen the Walles og fir fenered their enemies Tentis, ogsathenrib by maprie force faued the life of leme citizen, or to the that triumphed ouer their enemies ? Is anpe man able torecoumpt to manye entignes of bertuc, fe manye poices of prayle, as to promes and puillaunce were by the the Romainclames affigneb? Cherefozeitistbe leffeto bemetuatleb at,pf that Citty grete to bee greategat blarne in Empire, wherein prewes and valianines was for wrille honourablere warded, that not onely noblemen, butalfo bery many of the people were fo inflamed with brire cf renomne,that they in Defence of their country neutraefu. feb to benter bothe limmes and life. And what 3 may of a great and infinitemumbercall a few to misuno thethe Decij by race and birth no genelemen, pet for fheir rare and fingular fortitube thepalpired in the cemmentrealth to the bratel regree of honeur and braniep: And in the 11111 ende

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enns in the befence of their country conferrates themfelues, as baliaunc and violoco bellels to glospant immortality . Lucius Martius quente whichin Spayne recouered the Romaine Empire, then fore maken and fatten comme to the ground, was bonne of limple and poore parentage, pet through pullaunce obsepace in his country great honour and appincipal bignity. What Bould Brecite Mar: Portios Cato, aman much commendes for his aplebome and pattice & To mhat enve foutbe I fpeake of Marcus Marcellus, who fir figane Annibal the ouerchrowe, and themen place protect the way to ouercome was bypromes and baliancnes? Againe who fould Tomic Marius that westhe might, and a thouland hier beinge no gentlemen home, whiche not withit andinge choung be their paffinge Thilland experience infeates of armes, were abuaunces to honoure, and promoted to high efface, leaninge to their pofferity fame and immortality. Derebence the armes & cognisances of bonour and noblenes, which earn in thefe ourbairs are bone, and had righte won bely in greate honour and eftimation, bie ferch cheir originall, and firfte beginnings. Roy when any man havin baccapte Hetweb fame notable popude of a good and batiant foulbiar, bee was by the Generall made agencleman, and had fome babge or token thereof affigued bata ban, mbereby bis blouve might be enobled throughe the prapfe and glorpe whereof his offpringe might be intphe manner pricket with the velpre of faine and commendation. " Therefore fame haue intheir feochin fo manye Cattetes engranen, as were butbem in warre wonne and banquithen, other fome Ringes, or Bendes, or any other thinge for the num ber of enemies, which they bad in fonie boutfull and baungerous battapte fuboued ! Dther hauein their frochyns tarres lignifinge percafe chat they broughte toghteant icomforcete the iniferable affindebellate of thepy country, other fame baue other Cognizaunces reprefentinge puil 9041

puillance mannehoode, and balyauntnes. All theele thinges me haucalleaged to this once, and purpole that we make buderstande playely that toxictude openeth the may to worthippe and bringeth be to the beholding of the exceptinge bryght, and cleare nature of true nobilitye.

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Many alfo throughe cheir liberalitye and francke mage nificence, have as it were layo worthy fundations of bonoure and nobility:as by gening largely and byndinge buto theym their neughboures and Citygeus, by bellowinge on them bountifullye, molt ample rewards & great benefptes. By this onely way Tarqupue of auncient memorp beynge a banithed and obfcure man, wonne greate fame and honour in Rome , and at length obtenned there the auctority of a Ringe. Bythis kynde of curteous dealynge Pelops longe before bis tyme , beinge a mere ftra. ger & barbarian.came to bear rule in'that part of Greece to be allubing to his own name called Peloponelus. And that I may them you an hillorie of later time Colmus Medices and Laurence his nephe we weere fo muche for their liberall and francke natures commended , that they therby were made chiefe gouernoures of Florence and were in all nations belyoes ercedingelpe magnifped. Repther trulp is their any vertue which both moze become a noble mynte, og fetteth forthe more a worthy wight, either that winnerh moze praife & commensation, and getteth moze goodwill, loue and reverence : withoute whiche no man may maputapue his owne ellace, ogartapue to line in any mozhipfulcallinge . And this feemeth to be their baift who by diffinction lay, nobilitye is a noblenes of byzth and parentage joyned worth aboundance and flore of riches. For wheras the vertue of magnificence and liberalitye is chieffpe feene in nable menne) for moffe parte of theim are about other found most curtious and liberall and no man maie

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map be therefore commended, except he be furnished with worldly substance, most e learned a wyse men have though treasure it selfe and the aboundance of riches to be the very grounde and foundation of spheraspepe, and therefore as termes necessary to be included with e in poety-nition of true nobilitye. Whether the force and true nature thereof, be fully therein declared, it is a thinge where, on I means not to stande, so that by that definition this map be granned, that the vertue of liberalitye to the enhauntings of men to honoure and dignitye and the setting south of their posteritye is most expedience and necessarye

benteforce. To ording onely may Clare open of annerone me-

A Ange not of oure tyme ouelpe but allfo of aune ciente memozpe bathe bothe throughe the ertellencye of eloquence, and they perfect knowledge of the tiutle Lawe, atapnen wonderfull fame and gloppe . For thefe friences are right worthely reckoned among thole, that have beene not withoute greate raufe accompted the principatte a fave in the comon wealth, without which & effare of Potticy; and the fafegarde of common foctetpe, maye in no wyle longe contine be . Fortono purpofe and in vaine bo we abroadt biobe battaile to the enes myes, excepte oure-affapres at home bee governed by the founde abuile of prubent counteller s. Befptes thole who we have alleenop fpoken of, many are made gentleme ep therthrough the grace of fauour of the Prince, or through the common confent of afrec Cittye. Butthis kynd of promotion feemeth stebe firft fewe, not to be agreeable epther to truethe , or to the righte and perfecte nature of true nobility. For mobilitie epiter retteth bopon oppnyon of men or is obteined by bertue, and the qualityes, of the mynne: epther conlitteth in nature and is veriued fro puilance and baliantnes . Wyfe and grane me baue alwayes made title acroumpt of wavering oppnion and the

the inconstancie of peoples Phantalle, But the commecan by any meanes bee bozowed abzoade. Agayne the force of gentle bloude beryued from our aunceffors, and appertepninge to be by naturall vefcet, cannot be wreften bitber and thitber . by the jurifoiction and auctoritye of Dinces . For no ealyer matter is it for any man by the allignement and benefit of Princes to become of baleboin a gentleman by byath then to be fovenlye chaunged from a foole, to a wyleman, from on that wanteth biterance, to an eloqueute opatop, from a whyteliuered and fayntharten cowarde , to a venturous and ballant champion . Tibich alfo in bestowing the freedom of a Citty map be euteently knowen and confidered. For pf be (as many fuppole) bee taken and tearmed a Citigen which is, bzed and bozne in a citye:no realon is, why into a Citye Bould be recepued at alian and fraunger. Thence it proceeded that Leontinus (noffing at the rulers of Lariffa, becaufe thep bad received into their City many fraungers, was wont to fave that euen asplattereres of anyz kynne of fuffe, would make moster, of any thinge of tyke forte: fo there were fome fo cunning craftefinen in Lariffa whiche of a. up konde of people were able to make Cityzens to inba-But I for my parte Do teptberlyke of bite Larifla. Gorgias bis oppynio, not of any other mens inogemente which in loke maner would fage the caule of abuauncing Subectes through the kinges and Princes molt gratious fauour, and clemencie. For wheras all men which are of a more haughty inpude and folly fomache, aremeruep. loudy inflamed with the befire of bertue, honour, and renoune :pftben pou would fruffrate the bope and expectation imprinted in mens inindes of promotion, no ooubte pon Ball make men flacklye and felenberipe enbenoure to become puillant and benturous, whole mynos thoule rather be inflanco and fet on fire. Then the which nothing mail:

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canne be beuiled more burtfull to civill gouernment and bilciplone . For this bath bene the purpoled meaninge of Lames aub orbinaunces, and all u ell gouerned common wealths ought to have in thei m this practpled and publifbeb, that men befreous to them their baliant bares by baungerous attemptes, albect they are of their owne nature apt to befend the rights and lybertyes of the common wealth, yet not withftanding, they foull fliere them therebuto, through an earneft and arbente beffre of fame and gloppe. For by this meanes the wealth of their courrey is molt frongely befenbed, and the indifferencie of Lawes. a ordinaunces belt mapnrepned. For what fowler hame, what greater pilhonour can there be imagined then to be ue in the common wealthe appoputed bute famous men, for their erceeding great and worthperployees, noreward. at all : Epther what reward may in any one popute fully aunimeere and fatiffp a noble impine, then to be recepued. triumphantly of the people? Furthermore what is in it felfe moze princely and moze grozious then to gene unto pertue bis due befert, and to prelo to worthines honoura. ble titles, e'to true nobilite the mincipallity 'that iuffice might not onely by this meanes be happely kepte and preferued, but alfomany thereby moughte be allured to bend For it is not in the po themfelues to the Capp of vereue. mer of the Prince (that now I may answere that whiche mighte be obiected afore) to bringe to paffe that a bile and abiecte monde foulde bee noble and honozable, whiche commeth not by grace and fauoure, but proceadinge from nature, is fully mabe and perfectes by pererciles of mote worthy and lawbable frieuces . And per a Prince mape about ne and fette footto recevingly a noble q incincible niphbe withe worthye and honourable titles. Which thinge is not onely right good and expedient, but alfo lo. requilite and necellarp, p in the performing therof ther lemeth to reft the fafete and fecurity of the commonwealths effate:

Mater Co approue this my opinion I coulde ble the sutboritpof mod excellence men and mode fkilfuil in the mouernmennof acommon wealth, but I mill allevacones ly Plato in whom, in bie thirte boke entreating of arems mon wealth Socrates by a certayne fable, whetein manye -apmed men were feined, to arpfe out of the tarth perfma. bed the Citygens tomothall lene and concert, And then -immediatippreccedeth in bis talkeinthismaner. Geue reare(quoth be)to the teft of the fable. All pe that line in ione Citty are brother gebeinge Greightlylin keb,and bnited together. But pet wien Goo created pous be gaus . not to carry one, the fame property, and bertue. Por they that were mod meete to rule, were tempered with coult: Agains those who in the befence of their countrys woulde vatiauntly affilt the Peerrs of the realme, bee mingled mith filuer : And uppen futch as applied thepm felues to tillage and other bale occupations, bee beftowed braffe ie Iron. Soit falleth out b you that baue like beginninges comonin engendze childzen like to pour felues. Morwith. flandinge many timest bippeneth, thata golden father hath a childe of lituer, fondetimes a filuer father a golden rbilee. W bich binge in like maner is in the other kindes erperienceb. God therefore commaundech that Princes themfeluce hould baut fuch ant fpegiall regerb to fearch andinquire, with wharmettal thrir childreng mintes are rempered, that che) Geulde take beche to no one thinge moze biligently thenthat. Sothat pf thep founde anve Braffe of Iron in their chilozens fenfes, thep thou loe not beibp folit pity bindjed ja affigne them a trabt conveny. ent and agreable to their groffe aud rube nature ! Info much they fould make the bandieraftesmen, er clouncs of the country ? But if they fpube in them any coloc and fil. er, thep fouid beften on them benourable romes and borations :in fo mutch that fe me thep fl oulbe affigne to f a uerenmerand ruling of Cities, fome orber they Could D. I. appoput

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appointe to appe and affilte them, and traine thentop in the knowledge of m revialaffappes. And char chep thoute beare alwipes this in minoe, that this was longe fichens foretheewen by an oracle, that then the commonwealth Mouloe be veterly waltes and veltroies, when Bron anb Braffe Did quive the ftearne. Plato in the person of Socrates bilputeth in this manner, of the office and butpeof akinge. To jo in all be bath faibe, betereth greate wpfe-Dome, but this faccer parte proceeveth no boubte froma more veepe, and beuine confideration: Tabich is, that all commonwealthes thall fall to beter ruin and becap, where Bratte and Iron, that is, where a groffe and bul wit, Deftitute of inogement and wifevome beareth the chiefeft fwap in the commeatch. And therefore he bath thought tt expediente and profitable, that fuch as excelled the reft in wit, inbuftry, and experience fould be calles from the carce, to the Courte, from their pringte places, to gouern the weale publique. Againe fuch as were honourablye boine, pf they bid begenerate, thould be bifgraced btterly, and reputed as part of the people. And bee thought this optinaunce to be of fuche force, for the maintenance of a commonwealth, that be woulde baue it kept with all re uerence of all men, but especially of Princes, as a law made and ordeined by God, for the eftabliffment and pre Fernation of common fociety. Which if it be crue that the whithines and excellency of bertue is to bee magnified if as ample maner as any wit is able to beuile, that Paint that wil geue eare to Socrates, mult becree that those me "must be forced to busbandry and tillage, whiche repine a be promotion of chole, in whome vertue abundantin ap peareth. For if the bonout, fafty, and fecurity of any ci mon wealth isthrough bertue both preferued, and ampl fed, bnooubtebly be which is an enemy to vertue, both of eapeth the wealth of the countrep, and impatreth the bi nour belonginge to the citty, of place where he owelled Then

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Eberefore to tetuene to our former purpole,a Prince can not bainge to palle, that a bale and abied minde fould afpire to alogge purchased by matters of greatest impor taunce : Motwithfandinge be maye to anoble and balt. aunt rourage peelde boncur, by him buelp befernet . Eberefore a Ringe both not in any one popucte fo mutche make a gentleman, os caufe a noble gentlemanlike nature, and a pallinge taliauntnes of minoe, throughe his bountefulnes and curtelle to be famous and bonourable, Therefore when any man bath by fame great exploye the wen his couragious and balianne barte, and when beferts and merites goe befoze, then the Prince beapely ponderinge his approued rzowes and manipnes, geueth to him fometitle of honour and bignity. Deberwife that that! in no wife be bemed true and perfect nobility, but a counterfape hewe of notility finely coloured, one y confirmed by opinion, and inconstancy of peoples phantalle.

T Berefoge whereas it is cleare and eufvent, that anye Rocke and familye is ennobled and made bonourable bycommenoation of curtifie, and liberalitye, and alfo bp the knowleadge of futch friedres, as hath tene in all flozithinge commonwealthes bab in great bonout and ellima. tron: It will eafely appeare by what kinde of vice the worthynes of bloude and parentage, s biterly extinct and vifparaged. Eruely by thefe which are oppolite and contrarp to the bertues a foje recited. Fogalthoughe (as it was befoze beefared) it bapperneth often tymes that thep that come of an boneft frocke haue no fmall apines, and vilpolition to pertue per fometime it falleth out, and more efen truetp then it to beboucfult for the good effate and condition of men, that epther the moft bertugus and nobleft mens fonties orgenerate : Da to fpeake the leefle, that good inclination that is ingraffed in their Roble 10, 2. mynbes DE

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minbes, by the hurte, and infection they take in lewde any enel companye both perithe, and is feined wich all kinds of villolute behaujour. Therefore when any one is of vile condition, and inbrech bim felfe to fo loofe a life that bee maketh no accompt of bertue and bonelly : bee poth as it it were call bim felfe into a bongeon of barkenes, and as mutch as in bim leth, fteineth bis bloude, and beter ly bile graceth the nobility of his aunceftry . For like as mange bath bene through equity and Judice abaquiced to great bonour, euen fo iniurious inualions, opprellions, curfed Tpeakinges, and cruelty bath bene the ouerthrow of many great gentlemen, and bonourable Peeres, whereof the mercheb enves almost of all craell tpantes, mape geue fufficient tellunony. For not onely they were bereuen of their fines and bignities, but they al that were topued bus to them by bloube and confanguinity : In fo mutch that the greatet part of them vied the like beath, and the refte beeinge fpopled of their goods and poffellions , efcaped beath by banifhment, pet sclaunder and fhameful obliquie they could not anoide. And that I mave in this place leet to fpeake of Phalaris the most boucherlieft bloudlucker, and conellett tprante that euer mas, againft whom rebelled the whole multitude of the Citty Agrigentum, that I allo paffe ouer all other mith flience whole manners were infected with the like barbarous cruelty; Truely all the blouve and race of Piliftratus lott by this only may their government and principality. For Armodius and Arif-togiton attepted that to great and notable an enterprice. not fo mutch to redeeme their coutrey from tiranny as to be reuengen of a notogious inturp. For when the fonne of Piliftratus, could neither by b's Cweet, and lugred entilementes, noz by his large, and fage promites, allure Armodius, beinge a pallinge fine, and proper ponge gentle. man, on whom he extremely noted in loue, to latilefpe bis more then beaftly appetite : be depifed with him feife how be might be reaenged of to proude, and fromefull refulal. In

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In meane fealon, pay came when at Athens ther fould be folemule agreate feltivall day, wherein tertaine virgines piken out for the purpole . Woulde carrye bypon their beades after the manner and facton of the countree certapne thinges of greate bolines, conteined in Hipparchus thinkinge that fpne Wicker balkettes. nome be might baue fit occation to wreak bis mailice on Armodius, procured his litter to be one of that company. Aftermarnes when this folempne thew was fetting forth Hipparchus remoued o filter of Armodius, as if the were bumosthy of place, that it myght be knowen to al men, that the was not for any other purpofe appopried in that roome, but onelye that ther by ber bifplacinge mighte res ceane an open rebute, and greeuous contumelle, whiche boyled in bis breatt againfte bet brother Armodias. But this was no final bilboner amogy Athenians which then beyng taken berge bifplealauntly by Armodius be brake his invade to Aristogicon his louinge and truffye frombe, and to other allo, and confuired against Hippias Hipparchus bis elder brother, whithe was then their kingen gouernour, and fleme Hipparchus bim felfe. Althoughe this confpyracie took not effect then prefently , pet it any. maten and firred by the Athenians, in to muche not long after Hippias latte the kingponre, and they were reffored to their former lebertye. Cabat flouid I fpeake of the Tarquines: were not they for & felfe fame caufe baniffer Rome, because they dealte nothing by right but wrought all by byslence ,extremity , and crueltye. And therfore wheras Sextus Tarquinius following the foule and abominable Reppes and wickeones of his father, bab after many inturges wherewith he had wronged the Romaines, by force committee with thatte Lucrece a ruthful rape be liued wird his father, and brethie, as an outlaft ma frage After the lame maner Dion fins thelater, when bee was tor his abominable tofe baniffed Siracufa, chaough the vertuans futtice tette of Dion then of Time's lèon

The second Booke

menat Corinth with great Warne, and no lette mile rp. Sother are a number belyots that baue thiought their leude lpfe and bilbonell dem eanoure, folle their bonour and their Emuire withal, gotten of their aunteflors through greate bertue and thereby baue caffe a cloube of Darkenes ouer al their pofferitye. I will not any tonger flate in this matter, whereas nothing is fo playne and euidente as that the beinous blott, and croine of Infuttice maketh the whole kinred obleure, ville, and of no reputaio. Furthermore, what thing is more veteltable and bilbo thourable then dallardlie feare: what thing more abfurd, and unfitting with the nature of a gentlema's what thing I prap you proueth fomuche a wretche and a vallaror, as that any man thould to feare that be thoulve freppe affer from conftancie, og fogget bis effate and bignicp, nor beut bis mynde fo well fecled, that be that ferme to have a flaped aquife and jungement? I fal not needt to prone this by many cramples whereas it both appeare fufficientive that the bonoure of many nations throughe feare and inconftancie bath beene wielteb out of their barves. And to what purpole thou loe I beclare the foule and unfermip vice of avarice, and other greate blottes and incomitpes of the minde ; through the which many right bonqurable and of bigh pegre procute to themfelges perpetual thame and infampe : and to Gake and overthrome the worthines of their flock and kinred that they feeing to be defyious of nothinge fa muche as to be made mates and companions of the vilet rafkailes that may be. Totheteastt is therfore manife if that nobilitye both both ryle and fall, and is much subiecce to mutabilitie, truely as they beferbe with paple cobe lifted openento the thies, through whole vertue, glopp and renomne co the mhole raceis purchafet, cue fo are they ryght worthpofthe batred and indignation of all menne, by whose blotte and hame so greate honoure and worthines is ertinguifed: for as much as they could HIL mosi

neptherebroughe their gage inclinations , nepther by the landable example of their anucaliors, be lierced hape to the love of bertue bepage ag it were wrapped within s Wherefore the folye bandes of thame and polupte. of certapne is to be pitped pf compation mape bec bado on pape and folye) who whereas they are not famous for commendatio of witte, and have ueuer in their lyfe De. ferued any thinge, and baue neuer to any fruite or commo. bity boan the chates of noble perfonages : pet they fo fistter themfelues with the bare name of nability, as though thep bilcenbeb from Deauen aboue. 3 fap thepare greately to be lamented, and their cafe is pitif. Il , who think thepm felues fo bapppe and fortunate, when thep are bered wythe foe manye mileryes of the mynte, and some tymes of the bonge also. But it is a worlde to feetheir intollerable infolencie, and then efpecially when they are in the Pallaces of Princes. There feruauntes, fome goe befoze, fome in a greate traine follow, they themfelues in their gate ble a certappe number muche lpke as if thep bid moue by meanfre . But when thep are lette in of the porters and that thep crpe rounde about roome for the noble men, then thinke thep themfel. ues moze happy, then cane by mozdes bee betered. Jao manisignozante, what a folempne matter it is made if amp one of them, that take them felues great worthies, and not lo borne, but I weene made of fome of & Boos, bappen familiarly to goe in company with fome one no gentlema borne, they crye oute, all the folempnitye is befaced, and the facred ogder of nobilitere is violated & btteripe becaid. Why Coulde not 3 (fayth be) Cante on my pantable and - belight inmy felfe bepng borne as Jam of a noble bouft's why baue you not then a monde mortbre that noble race from whence pou come ?thou ball thronghe thy bealip lyfe, and ouermuch licentioulnes fteined the bonoure of thep aunceffors, which they through bertu mone. They were sanguage ne benite and e ofpe e chilefele to the admanage

The second Booke

apuatincer to air bigh atto teteprable place meteremen wealthe for that they erretteb in baltaneur potthe minte. integritie of lyfe , incratitye and tountifulnes; et or onb other fove, throughe the cowardims, the bittous and filthy lyfe, throughe thy flendernes of fkill and knowledge tu enery materr haft mabe thy feff equal with & people! Co couclabe thetfore what is in ther, wherein wee mape percrypt any flewe and refemblance of aunciente nobilitye's Sit (faith bee) whatforuer pour make of me, Jamag celema borne. Divoeft thou neuer bnberffante, thou ignozairt and peuithe perfon, that anye focke or linage is fet foorth a beutified by berene, a bereue not trutifier and let forth by linage, and that all nobilitye proceeded from the excellencie of vertue and bone lipe ; but what thinge is more vapne sten the bare and naked name of nobilitye probu take away the ognamente of vertue, and the fruite that is reaped of true glozie ' but though bertue be leperatio fio. worthines of birth, not with flandinge there is nothing in the whole life of ma moz exceller, nothing betier to mapile tepne commen focierpe, nothing more cofonat and agtreable to nature whiche is afwepes of it felfe molle amias blet teutiful, and wherefoeuer it is placed remagneth cafant e, noz at any tome can lofe bis troztbines and bigut. ty. But I pray pou let be bnverbante bow thisgentle. man by name onely would beffirte bimfelf of bis country were in great bannger ofthe ininipe, of afficted truelly b ith civill billention. In this caufe valiantnes and pole lette premaplethe, a not p bapne cftentation of cognilance and armes. I am fure, poumuft of force peelte and gt. ue place togentlemanshippe latelye mabe, whiche pou fo. muche bifbayn, if wort fong epperience in commen affa:res and finguler bertnes, peu fe itvefebi b and bucerpjop. ped . May lagth he I wil mainteine the lame countenauce bonoure, and estimation, wherein my auncestoys lined to great fame & commendation and let whele boffartes kepe their owne honfes and aplye themfelues to thole occupti-

ons which their parentes profelled, atheyr fathers before them folowed. Affuredly you have fpoken tull myfelpe & pleafautly . Pour meanig is p we fould in a tepeffuous e perillous time, & when bestate of the comon wealth is Daugeroufly affaulted, follow the follie of certapne getle. me belighting alwayes in Fethers & featigs, e negled b abuife and counfell of righte worthy and baliaunte men . But I coulde withe pou were perfwaded of this ophion, that you do a greate and wonderfull reproch to your aun. cellours, from whom bath befcenbed to you, this fo great a few of honour and Mobilitie. For truly be that was firft rapfer of pour royaltie, and the chiefelt caufe that pour are in this eftate and countenaunce, mas an bpffarte and neu e made gentleman . Therefoze whereas you in this maner taunt and reuile them which are molt like to your prevecellours, and bo difbainfully rippe bppe thole reprothes agapufte them, which maye bee turned backe uppon pour owne frendes, you bonot onely bring that to palle b. throughe pour hamefull behautour you faine and Deminiche the prayle of pour auncestours, but also bugratefully and most bukindly you bemeane your felfe, whilte that with scorneful speaches poulvebale and extenuate the worthy renowne of them, of whom you first recepued this out. ward thew of honour and bignitie. But I will omitte to fpeake anp; more of those luftie and loftie gentlemen, who bauing nothing in them worthy of prayle and honour, ffa. beth fo much bppon their worthip and gentilitie: to whom fitly mape bee applyed that favinge of Dionisiodorus of Trezenein Greece, who oftentimes was wonte to biter this fentence of great efficacie. The braggeth fo much of thepy line and petegree las a foolife and butowarde progenie. Motwithtaving I would baue the greateft re. uerece coutie that map beginen to true Mobilitie, which is throughe the excellencie of bertue aduaunced to bigbe begree, which allo in vertue repoleth the chiefelt stape & onelp

The second Booke

onely felicitie. Againe I could with that those who so coldly followe the steppes of their auncestours, and playe the
partes of gentlemen foolishly, should be plucte downe the
stage, as they are most worthy, to be histed, and skoffed at
of all the company.

A Frer that I have reproved their brainlicke bealinge, who beter bitter & concumetious taunts against luch. as are of late through their wpledome & bertue preferred to the efface of gentlemen, they themselves notwitanding being befiled wyth all kinde of wickednes, now it remap. neth to be calo in question, whether of them are to be pieferred, oz moze commended of all men . They, who baue through their vertue & boneffie purchafen to themfelues greate renowne, paple, and commendation, being ffirred therunto by no example of their anncestours:02 they, who Do earneftly folow & embrace those bertues, which chiefly fbined, & were bigbly comended in their fozefathers. Foz it is a boubtful and perplered queltion, and probable trulp on either live, in fo much that either of them maye be befended by argument . For the new made gentleman map befend his caufe arguing in this maner. I have applyed my minve to the love of vertue, I baue bin inflamed wyth the delire of renowne, not firred therunto through the crample of my forefathers, of prousked by the fame & glorp of any aunceftour. Againe , I haue atchiued to the place of vignitie, not by the belpe and furtherance of any other, but by mine owne induftry. I have abuaunced to honour my name & bloud, which was befoze obscure and little reckoned of, and I baue given an example and lighte tomp pofferitie. But pou fir, who are belcenbed of an bonourable line, and came of a righte gentlemans boule, batte bab great furtherauce to battapnig of renowne & glozy. First examples at home pricked the forwarde, fo bid that countenannee and effate that thy aunceffours had : then thy

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the education and trapninge be gentlemanlike, laft of all the expectation of men, which topned together forced the asit were by necellity to embrace bertue. Reither is the commedation lo great which you have gotten through the imitation and folowing the actes of your aunceftours, as the reproch and rebuke woulde have bin, if you had not manfully endeuoured to be like buto them in glozpe & renowne, which were of your owne house and kinred. Therefore you baue bone nothinge with praile and commendation, whereas you were therunto brought and forced by necellity. On the other lide , I had by no meanes Capned my bloud, if I bad remapned bafe and obfcure, e-Opecially whereas I wanted all thole belpes and optinary meanes, wherewith you were greatly turthered to the attapning whatfoeuer you toke in hande . Whereas there. fore I beinge biged with no necesitie, but allured woth Uncere love of bertue, bispoled my minbe to bo thinges of great importance, foundinge to my greate credite and bo= nour, and that I perfourmed with no finall praife and comendation, beinge hindered, and as it were intrapped to many lettes and impediments : and I paffed through the pikes of ennie, which is a common ennempe to them that raife themfelues to bonour, throughe mp boneff and bertuous blage: I fee no caufe at all why I should gine place to aunciente Mability. And this is the language of a But'what on the other fice lately fpzonge gentleman. fapth the gentleman borne ' Wilt thou then contrarp to all lawe and equitie Difpollelle mee, of praife and commen. Dation, which in fo many ages of men bath bin cofirmed? Doeft thou well perceive and confider that the inheritaunce of p worth renowme, which my aunceftours ob. teined both no leffe belong & apperteine to me, then f mas ners, blogo hips, the farmes & the relibue of their tepozall goods, which to mee as the true beire, bath falle by lawe's. what thould the bider me, why I thould not accopt of fruit and

The fecond Booke

and benefite of this bignitie and worthines amonge mine owne proper goods te that I hould with all earneff en-Denour keepe pollellion therof : That if the cale fo fande, now thou feelt, how many & fonday times this inheritance of paple bath bin increaled afoze it came to mee. Foz as often as it bath happened that any one of my focke and progenie broughte to bappie ende any worthye exploite, fo often know thou well that this porcion of praple and inberitaunce of bonour, was increased and amplifyed. There. fore I map challenge bnto mp felf as mine owne right all the baliaut actes of my predecellours, for as much as tracing their footelteppes I earneftly bent by felfe to be like buco any of my aunceftours in those thinges which tended to fame & glogie. Thou art therefoge to be commended onely for thine owne bertue, I am not onely through mine owne induftry to be bonoured, but allo to be preferred for the puillaunce and magnanimitie wherein mp fozefathers exceller. But concerninge bomefticall glozie, in that you fap gentlemen are necestarilye firred & forced to the attapning of bertue, nap trulp wee fee bery many contented with the honour accapned by their parents, and there to reft feeking no further, because they accompt it sufficiente to eniope paple and commendation gotten by other mens trauaile. Those purpole and intent althoughe 3 milike, pet this I let downe as a cleare grounde, that noble men are firred by by no meanes fo much to worthye attemptes, as by hautines of minde, and loftines of cou-Thefe arguments, & many moze may be brought race. to confirme either opinion : fo that it is a matter bery bifficulte to lunge, whether fould be preferred before other, if their bertues in equality match ech other. For if we copare bouefties, & eramine & wangbe their bertues in fitte and equal balances, bis bet tue feemeth to beferue greater admiracion, which firft by his owne meanes grew to fome effate and countengunce, creepinge out of a bie corner and ob.

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obleure familie. Butif there bee fomewhat to be genen & attributed to men beparted, and their memorie, who have mell beferued of the common wealth, as reafon requireth and lawes commaunde, bee after their peath to be kepte mith all beebeful care and biligence : they who folowing the examples of their aunceffours, are woberfully bent to excell other in prowes and manlines, are before the other and not without good caule preferred. For not one. ly their owne induffrious travaile, but their prevecellors good bemerits are to bee pondered . This is therefore a Doubtfull controuerlie, which I leave to bee becided of a ther. To meeit is lufficient, to haue Declared, which map perhappes feeme wythout my difcourfe moft manifest and enivente, that the noblenes of birthe, and the worthy ellimation of any ftooke and familye, thueth from the cleare fountagne and wel fpringe of Clercue.

nor in any poince, naucher lorthy protectic clausest by services for the acceptance of the constance of the

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THE FIRST BOOKE

of Hieronimus Osorius intreating

of true Nobilitie, to them onely incidente, that
professe the layth, and true Religion
of Christe.

ty & victorious Prince) whe I have fully appointed to publishe and put in wryting these my inventions, that it mighte
be, that this my travaile woulde highly
offende the learned. If or some men

wil lunge mee ouer bolo and prelumptuous, that I do beferine of bandle a matter of fo greate valete and imporcaunce, as the like men of excellent learning & fungemete bath bitherunto fcarcely taken in band oz enterprifed and it wilbe no leffe offence and griefe bito other, that I fall not in any pointe, neither for the maieffie of matter, neither for the excellencie of philed phrale, and gorgeouines of file, be able to becke and beautifye an argument in bis Mature both highe and ftately. To conclude, fome finde imme the lacke of experience, other require a finer bead, o. ther coulde wifhe moze ripenes of bnderftanbing. Whom I will briefly hape an aunswere, before I enter into the Disculling of any question . Truly for nip owne parte, althoughe I was neuer fo farre in loue with mp felfe, or fo pricked with the belire of prayle, that I baue challenged ange comendation, for that I have by witte compaffed, 02 throughe the excellency of any learninge atchieued: pet 3 thought it the part and propertie of a noble natured pong mã, earneftly bent to the fluby of mofte worthy knowled. ges, not to reft contented with thinges of meane accompt, but beffroufly to purfue & bunt after the bigbelt matters, and those which are entangled with greatelle difficultie. 3502

For no man oughte to thinke it impossible to be the belle learned, and to attaine the fecond place, to them onelp fc is graunted, which with a folly fromacke, and loftie mind, purpole to be peereleffe. for this lefto we learne by an old Paquerbe. The fhoate fhooter neuer hitteth the marcke. Fozif men mighte enterpite no kinde of fluope, but chas mitobichep beeineb might with fmal labour be obtenned, I oblucke no man at any time fould baue bin but meane. Ip learned, much leffe enqued with the perfectio of knowledge . Foz, neither bo I thinck Plato bimfelf, when firft be fet his bat to paper, to baue thought his labour fould baue had fach bappie fuccelle, as afterwarde bee gotte through great practile, & Dailperercile. Meither Demo-Athenes in bis firfte entrie, bab anpe fuch confidence in bis wit and learning, that be thought, bee thould afterwards ercell Pericles. Meither Cicero, when he first applied bis minde to the ftubie of Rhetoricke was ofthis opinion , b be thoughte be thould be a father of eloquence, a lighte of learning, and fuch a one which for the grace and wonders full gift of Datozie, might triumph as one that has mon But when they were ffirted by by the in-Ainde of an excellente nature and noble minbe, that thep thould attempt ftudies moze great, then were at that time agrecable to their reach and capacitie, they gotte by this meane to be exquititely learned, and attayned thereby the bigbelt and principall poince of knowledge. And what may bee fayde of those to whom is graunted but a meane meafure of learning' Coulo they (I pray you) baue reteineb that place, except they bab barbily prefumeo to folow and trace the fleps of them, which in learning were of bee. pellindgement? Debermple trulpit would not baue bin To mel with be, that we could attaine to eafely knowledge of us deliered, or la bappety difcharge things of us attend ted. Wherfore it ftangetb greatly byon all fuch which are as it were through love, enamoured with the ercellecy of anp .21ft31

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any one fcience, not onelyr to enbeuouvearnefflye for that which is chiefely belired, but alfo to centinue their ftubie further, b they may with leffe paine, & labour be broughte to the attayning their intended purpole. Dow therfore whereas it is biligently bifcuffed and seped out, that there. is no maefteemed or reckoned of, ercept be both enbeueur mith all ftubie to attaine thinges in their nature mofter. cellente and commentable, they are not to be aroused of bolomes, which beffow their labour in the fearch of bigbe caufes, nape rather their lithernes, and bnmanipe cous rage is greatly to bee reproued, who bare not benture to Do the like. Reither their talke withogaweth me from wayting, who peradueture do looke for any other kinde of eloquence, then that, which the nature of the argumente wil require, and the flendernes of my knowledge wil permit me in this bispute to follow. For if no matter thould; be discussed & entreated of, but that which mighte be learnedly amplifped, plentifully enlarged, and eloquently beclared, there hould have bin no monument ertat at all, of any fuch thinges (which I fay not) could be by any tongue bttered, no not by reason compapled, or by the imagination on of man, but in part conceived. For there is no man en-Dued weth that excellencie of witte, and judgement, weth that wonderfull gifte of elequence, that can vifpute wozthelp overactly fpeake of pietie, true religion, of the boly. bioden, and fecrete mitteries of Christianity, lastipe of the unfpeakeable Paielie, and omnipotencie of God almichtie, of which wee thall for the molt parte entreate. And trulp there is no caule of realon, that thole fould beferue the name of modelf and discreece men, which are through the greatnes of any argumente at the first bilcouraged, & therefore throughe luch conceite fayntinge-take rather in band other matters, then fuch, which fould concerne the worthines and honour of Christia relligion: there is not onely reason why they shoulde not purchase prayle of mo-Deffie, VIII

beffy, but also whye they houlde jully incurre the blame of impierp. And therfore at learned men who have earneft Ip embraceo true godlines and integrity of iffe,bath fullp accorded in this opinion, that they have thoughte it an intollerable offence, to beffowe their fluop bppon any other thinge then that, which hould fet forth the gloryand big. nity of true religyon, when notwithfanbingethep knewe for a certenty, that no manseloquence, were it neuer fo ep cedinge wonderfull, coulde effectuoufly beclare fo biabe knowledge,molt ample matter importinge. They baue therfore wrot many bokes, wherof fome are finely a curi. oullye penned, other in rube and barbarous Phale, pet greately to be bab in effimation, for the fubltance of profounde matter, and moft feruent zeale of piety and gobly. nes. Furthermoze many of thefe waiters baue beterly bef. pileo all manner ofpicked eloquence, and figures of Rhetorique, as triffinge and chiidife toics, and nothinge confine og agreable with the worthines and bignity of Chaif. tian religion. Therefore we mud the rathec be contetco if we bo not perficany thing as we would, cither may not attainethat to we have longe belired : Whereas the cpamples of other excelletly wel learned, may in this cafe fatiffy bs, walfor exceeding beapnes of knowledge may be unto be no final occalio of let & impedimet. Meither is it a upwhit impertinet to forewarn pouthat fuch matter bay penethin handlinge holp waite, in opfculling whereof the purenes of the latine fpeach is not obferued : efpecially a. monge fuch, which binbe them felacs to no freight lawe, and had rather open the meaninge of any barve & obfcure matter playnly although not fo (moothly, as barckely & elegantly. Mepther boubte Tat all, if any thinge be fet powne of be in thefe bookes unpoperly or grofely, which notwithfanbinge fall be abouched out of boly feripture, that I fall thereby beferue reprebention, if men not afe fectionate may tubge therein . But I Geme berein my 斯. I. imper.

The firste Booke

imperfection (Lewis molt renoumed Prince) in that 3 voce at all feare the centure of other, in thefe thinges which on your maietty I bestowe alone. For I Do affure my felfe, that your bighnes will take in good parte thefe mp boinges (fuch as they are) moze for the greate good will, which especially moued me to write, then for any Skil therein conceined. And that I bo fo mutch prefume, the excellency of your good nature, the noblenes of pour boutefull hart always to be remebred, both geue me no fmall occalion . For when I wrote buto pou my booke entitue led of Robility established by ciuil pollicie, which was of me compiled nothinge learnedly, wherein no elegancy, of fine point of fkill was fbewed, I founde that my goods will and earneft beffer was bnto pour grace acceptable, not onely by the plentifull remarbes and great giftes a. boudantly on me bellowed, but alfo by that whiche you spake very bonourably soundinge to my great pagle & commendation, which I in beebe baue moze, then of any other, by a great beale accompted of. for I affure you, thoughe leaft of any thinge I belire praife, pet I was therewith moued with exceedinge love, wheras I holde this as an infallible truth.that the god opinion of appince fo great and bertuous, both furmounte al titles of bigni. ty which might revounde to mans glozy . I baue nowe therefore compiled a newe worke, more ample, & of greater force, then that which was in other two bokes vifpu ted : principally moued thereunto through an arbente and carneft zeale, which I beare buto godlines, then efpe. ctall to beclare my biligence, and butifull harte to youre royall maieffy. And albeit they baue one name, and beare the like inscription, pet the argument which we at this prefent do handle, is farre differinge from that, whiche was bttered, in that our breife inftruction. For we disputed there, howe some linages through a good disposition of nature, embraceth bertue, which if it happelp grewe, and bp

by continuall and baily practife come to perfection,it bringeth forth that excellencie of nature, which we call noble. nes of birth. In which Difcourfe truely, when firft after the manner and order of Logicians, we befininge nobility, and beuidinge the fame into certaine partes, enbeuoured to expresse and beclare the force and nature thereof, then me fpake of the firfte beginninge and antiquitye thereof, not omittinge whatforuer is in any olve monument repozted of fuch, who bath fufteined any laboure og perill, for the loue and true bonour of bertue . Laftly whereas the estate of Robility, (as of all other thinges incidente and appertenninge to the effate of man, is bariable and much fubied to alteration, we have there taught, by what meanes bonour is obteined, and contrarpwife, by what vices ic is blemifbed and bereued of bis accustomed lighte and beautye. And the Dapfte of all our Difputation and reafo. ninge was this, to make it knowen buto all men that nobility as byon a chiefe Pollour refeth on bertue, and that the Pillour of bertue beinge thaken and ouerthzowen,no. bilitye it felfe falleth to the grounde. But beecaufe all that bertue whereof then efpeciallye we bibintreate, although it baue at the first a great and glozious theme, vet bothit not reach buto that ab olute perfection of bertue that wee woulde gladlye attaine, but wholpe confifteth in the practife of Policie, rather by the opinion of men bybolbe gabuauced, then fer forth through the true, cleare, and binine light of perfect bolines, I baue thought good, the arounde and beginninge thereof moze beepely confis pered, by biligent fluppe to fearch and traceout, whatis the full force and nature of true and perfect bertue : that, that beinge confibered, and manifeftly knowen, we might enibently beholde the figure and image of that noblencs, mbole fubftsunce is pure, whole qualities perfite, whole figure moft belicate and ercebinge beautifull. For fee. inge that noblenes ofbigth proceedet from bertue, it fan K. 2. Deth

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neth with goo reason, that we should take those to be the worthieft and nobleft boufes, which hath fpronge of that colfacie, & inuiolate goolines, which is not through baine pompe, and glozious oftentation ratified, but through finreritpe of goo life, and bpholoinge iuftice, generally allowed and confirmed . In this worke therefore billinguis thinge that bertue which confifteth in opinion, from that which is true and perfect, wee purpofe berilp to befcribe the excellent qualities of that nobility, which by the benefit and ogdinaunce of Almighty God is geuen to them, that profeste Christianity . But foralinuch as vertue in his right nature may not be knowen, except it be fully as greo pppon, what is that foueraigne god and chiefe feli. city, whereunto buringe our liues we direct all our bentfes and booinges (fozalmutch as bertue is nothinge els but a redie way guibinge bs to the chiefest and perfectest enve of all those thinges, which possibly we can in mans life befire:) therefore whereas the last ende must be knowen, befoze we may bnberftande what bertue is : firft of all we will endeuour to beclare, what is that laft ende purpoled to man, buto the which we are by nature ogbetned, and from whence all bonour and bignity hath flow. en, and wherein chiefly is put the face of mans felicity . For we cannot fo mutch as by imagination feclube nobi. lity from bertue, and excepte bertue worcke to fome goo end and purpole it ought not to be called properly by that name: It remaineth therefore that without the knowledge of mans felicity no kinde of nobility can in any wife be founde of perceived. Furthermore whereasit is the property of a Moble minde and excellent nature to clime higher, and to advaunce his minde to the beholdinge of thinges in Deauen, and not regarde the bayne thewe, of transitory pleasures: it is apparant that be is most no ble & worthieft of honour, which belireth fome one thing most principall and excellent. Therefore I am Determined

nedinthis first boke to declare what felicity, is also to tree of pestate a dignity of ma, lastly of his decay, fall agreed misery: by this meas a may have occasio to declare but o what dignity a worthines her is restored, a what honour through Christianitic be hath attained. But now a am instally to besech you (most renounced Prince) that you will tever these my doings with like gentlenes and clemencie as you have always most gratiously favoured such which have born towards you a faithful a local hart. For a shall think my labour wel a sufficiently rewarded, if a may but derstand that this my good will was but you accept a ble offered in dilatyng this kynde of argument.

Vy herfoze that wee mayerepete this matter from the beginninge,it is manifeft that all menne bathe for ed before their eies fome certapne marke or end , bnto which they pirect their boinges, & whatfocuer is inteded in this And al men with one bopce call this lafte end a life bleffed, flozishinge and happpe, benopbe of all kynde of mi. ferie, and abounding with allkynde of felicity. But wher in this felicitye confifteth, there bath bene alwates among mortall men a berye greate and a continuall biffention, in fo muche the most part of me bath not accorded in one o. ppnion. Foz'fuche as euerp mans Phantalit is, fuche an o pynyon touchinge the chiefest and foueraigne good bothe be embrace. For at the beginninge they that gaue them. felucs ouer wholy to carnall and fenfuall beligbtes, nether coulde withe their eyes beholde the moffe excellent e parte of theymfelues : thep feptheria riches, og luftefull pleafures fuppoled that laft belirebenbe of man to berevoled. For lome of them did berely think that in aboundance of all external commodities felicitye was conteined, and thole commoditges which (onelye their under flabing was able to reach buto) bp ftoze of welch thep faw procured . Some other when they were not able to con-

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sepue any greater velight, then that which with a fweete pleafure moueth the fences, Suppoled felicitie to be replete with all kynde of tope and pleafure, and therfore bid with all earneff endeuoure feke to embrace the pleafure of the But they which were afflicted with any greuous. calamity, eyther tormented and fhaken with an incurable malabie of the body or weer bebementlye oppreffed wyth. abuerfe fogtune, fuche placed the whole perfection of blef. ed lyfe and chiefe happines in the found and perfect bealth of the bodge, and in Inche meanes as coulde ridde and difpache them from all fuch diffreffe and mifery. intollerable errour and exceedinge folly of fuche femeth rather with banninges and curfes, then with woozbes and argumentes to be refelled, as a thing more woorthy of co. bemnation then confutation . For who feeth not their fus rious madnes, who, lith we could of body and louie one. ly make account of one part of themlelus and that truely which is in nature farre inferior to the other, a that which is common to be with brute and lauage beaftes: But the other parte they do neglecte which is everlaftinge, and hath in it impainted the figure and true Charectez of f Di. A gapne other there are (that wee leaue uine nature. this abiecte and bile kynde of people) who beepng endued with more under Candinge, and conceininge muche more of the wookes of nature book couet with all care and industry to atchive to the titles of honour and opanyty. for there is by nature ingendred in bs a certapne fparcle of excellencie and noble courage kindling in bs a belire of bonoure and principality, whiche in those men that are of a princely mynde both moft euivently appeare and them ic felfe . And pet thefe in this one poput are muche beceiued and greatly mille the mark, for they frame they? life accor. binge to the opinion of the bulearned people, and repole f chiefe poput of true praffe and commendation on the bain brute and eftimation, of the foolith and rafcall multitude.

Lat

Of christian Nobility.

Laftly they are greatly to be reproued for that they befire prebeminence and auctority as the laft remard of al their for that lafte and foueraigne good wherunto wee fould birecte all our actes,ought to be conftante, certain, & permanet, not bariable battle& of fmal continuance, neis ther fache as the common people, thall betermine, or cofirme by their fottiff reafon, and bautife teftimonpe . A. gayne by what reason may we beeme that the marche, and ende of al oure bopnges, whiche for it felfe fake is neuer belired , but is euer referred to fome other moze abfolute and perfecte ende. And cruely it is baplye experienced, that al they that bellre excedingly to be in aucthority, and to be placed in an bonozable frate in the common wealthe, Doe ambitioully fecke fuche office and promotion efpecial. lye for three caufes. For fome befire bighe effate for that when they are of a great power, they may have a free recourfe to al kinde of pleafures , and want no other como-Ditpes necellary, and incident to the life of man. Seconde ly other couet f place of a magiftrate that they may there. by be thought good and indued with fome notable bertu. For commonipe good opinion is conceived of his prudete pollicy, and excellet bertue, which litteth in place of great For the bulgare people suppose that bonous rable offices are not beftowed on anpe man , but for fome especial bertue and lingular boneftie. Laftly, they which are of more wplebome befire to have the rule and gouern. ment of other for this onely confideratio that they might in their office and gouermet'few forth magnificente bou. tefulnes, ainpart fuch bertues buto other as with which their mindes are frapght, and lingularly furnifhed . for be that befpreth to reape that fruite that be ought to bo of Juftice, integritye, and conffancie can by no meanes purs chafe the fame in moze ample wpfe, then by that highe begre of bonoure and bignity, in whiche he may not onely

much benefpte and profice bimfelfe, but in greateft affai-

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res may be a great appe and affiftance to all those citizens and neighbours wyth whom he is converfante. Chere. fore whereas fome wapte for a place of honour to the ende they may line licencioully ether that they might in beede through prebeminence thew the true paterne of perfectio, they of al other are most ignozante whiche suppose in epther of their delires accovilhed that to bee conteined, pof bs onelpis, and ought to be belired . For as much the laft Delired ende bath no further relation, but eache thinge for that endes fake is befired and laboured for. Talberefore all kynde of pleasure , perfett health , and such lyke are to be numbred amonge the lowell and balelle forte of goode thinges, pf they beferue fuche name or tytle at all. we may moverately fometymes belire auctority, moze mo ued there buto through reafon then prouoked by ambitio: that we may further the weale and profite of other, not that we houlde thinke them the rewarde of all oure well Huinge. But I leave to fpeake any more of the Phantaf. ticall oppnions of the people, that I map march on apace towardes thepm whiche baue profested theymsetues cuppes and infructoures of other in matters touchinge honeftpe, and the good converfation of lyfe. I promife not to cite all , for it weere an endles labour to recoute fo many opicions as are in the mounments & wozkes of Philosophers beliuered bnto bs . But I wil palle ouer them with filence , whole indgement bath nothinge differed from the opinion of the common people. For truip whereas they had defiled theymfelnes wyth all kynde of abomination thephauinge thepr lighte bulked with a bark cloudoffilthines anothamewere able to fee nothing but that whiche apperreined to the luft and pleafure of the bobie, of to outwarde gaine gerternal commodity. Wher fore I wil lett to fpeak of Cyrenaickes, an obscure fect of philosophers Hierome of Rhodes, Aristippus, and the Epicure in whose bokes are coteined both their opinions.

Of Christian Nobilitie. 41.

For it is bumeete that they shoulde by any meanes be accompted amonge them that are famous and renowmed for their witte and learning.

T Perefore that we may bnberffand what the opinion of the moft renowined Philosophers bath bin , it is an parante that the Academickes and Peripatetickes have fappe and affirmed that the nature of good thinges are beuived into three kinds. In the first parte they accompte thole thinges which poolife & abourne the minde: which againe is forted into two partes. For one fort furnifheth the minde a prepareth it to the fearche and knowledge of many thinges : the other intruct and enforme the will of man to all kinde of bertues , whereunto we are ledde and induced by wylede mes prescription and moderatio. In the feconde place they accompte bealthe and whatforuer mape keepe and preferue the bodye in his good effate and perfection. Laftip all those thinges that happen buto be by fortune and cafual abuenture, they place in the laft and loweft begree. But when all thele good thinges are baypened bypon fome one man, they thinck then, that bleffed life is complete and perfect. But fo that bertue be embae ced, and the fame continually exercised, and put in bre:but the good gifts either of the body of of fortune, they should to that ende retaine, to make them feruauntes and handmains of vertue, which shoulde waite bypon ber at every becke, without the necessary belpes wherof bertue (for all that) could not commodfoufly, and well bischarge ber butie. And Ariftotle the bette learned, & Paince of Philofophers both after this maner beclare by befinition what felicitie is. It is (fapth be) an action of the minde, confonant and agreeing to the preferiptrule, of the most excellent bertue, exercised all the whole terme and space of the life of man . And this opinion is like wife that that great and excellente bertue can in no wpfe fine and thew forth bis.

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his force, if the body be either afflitted wyth any greeuous calamitie, or the minve visquieted throughe the iniurie and malice of frowarde Fostune. Reitheris be by any meanes fo to bee perfwaben, that hee maye fuppole that life worthelp termed a happie life, which in procelle of time mave briue a man to wofull waylinge, and fall into milerable effate and extreme calamitie . De bath there. fore betermined that whatfoeuer wee hall bo and take in hande in this life, fhalbe to this purpole that firft the molte excellente bertues of the minde houlde be loughte for, and embraced, then bee that belireth to obtaine felicitie houlve bee lo well prouided of worldlye labitaunce, that both bee mape in this life maintapne bis counte. naunce myth credite, and that the continuall practile of vertue bo not ceafe by the meanes of pouertie and miles rable penurie. And that the power and abilitie, which the qualities of the boop and fortune do pelde, fould to no other thinge have more especiall relation, then to the maintenaunce of true worthippe and bonettie. And bertly thefe thinges, because they feeme to bee so fapo, that they may mofte fiely bee applyeo to the life of man: they are almoste fo generally by every mans opinion allowed, that no mans jubgemente at this day is more buiuerfally recepued. For bee giueth to bertue the prorogative, bp the flyninge and cleare brightnes whereof, all men well trapned and brought bppe, are chiefly guided. But when bee farth that other good thinges both belonginge to the body, and bepending on fortune are not to be bespiled, then bee feemeth to be one that fawneth on the people, and pleafeth their humour and fonde belighte. In which opinion notwithfanding bow many groffe errours be, bee may eafely perceine which worth villigent and veepe con-Aderation will ponder this matter . By the exercise (fagth bee) of the mott excellence bertne, bleffed life is per,

fedly accomplifed. If the cale fande thus, then let bs bnoerftande what maner a thing that bertue is, the caufe efficient of lo wonderfull and great bleffebni septher by what meanes it is obtayned, or how wee maye biffinguifb boneflie which is perfede and abfolute, from the falle and pretended colour of boneftie . For I coulde neuer pet gelle bow bertue could be bnberftoobe, ercepte the nature of the laft and foueraygnegood be firft plainly and manifellip knowen. For bertue is nothinge els buta perfedion of reafon, leavinge bs to the attapninge the laft belired ende of bleffebnes and felicitie. And then reafon (faye thep) is most perfecte, when like as one that leveleth bis fhafte of barte at fome marke : fo reafon beholdeth fome purpoled ende, agit were a marcke, whither it birecteth e. uerp action . Therefore the excellencie of true bertue by no meanes can bee percepued, ercepte the ende bnto the which is thoulde readely bringe be, bee perfectly kno. wen. The whichtbing Aristotle bimselfe bath taught: foralmuch as before be would anpithinge at all entreate of bertue, bee tooke in bande to expresse and beelare what felicitie was , that that being knowen, the nature power, and efficacie of true bertue mighte efclones appeare, the which nothythandinge be coulde in no wyle performe. For I woulde willingly learne of him, what manner a thing that felicity is, for the attayning wherof, I thould. refuse no laboure and trauaple .

Here hee reckoneth the vertues of the minde, the qualities of the bodye, the goods of Foztune, the which beinge obtayned, felicity is attayned. And in the little place hee repoteth the duties that proceede from Aertue. Rowe truly manifelte it is that this is a straunge and preposterous order that the laste desired ende should be knowen by Aertue, not Aertue by the laste desir-

gebenbe.

2. But.

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But let be graunt bim that, that at length wee moughte perfectly fee into the nature of Mertue. Mertue(fapth Ariftotle)ts a constante affection of the minbe , obtapned bp free election, confiftinge in a certaine mediocritie, and the Tame being Directed by the righte rule of realow. But 3 prap pou proceede a litle further in this matter, for as pet I perceive not what vertue is. What meane you then by the righte rule of reason, which is to bs by you belivered in the befinition of vertue. That is it (layth be)in another place, which beinge obscured by no kinde of darcknes to. out any difficultie feeth that latte ende buto the which all the boinges and actions of our life ought to bee referred. 320m thou poeft turne mee ouer againe to the fearchinge out of f laft veffred end , which that I might plainly perceive fro the fearching out of the fame, thou dioft put mee ouer to the confideration of bertue. I pray you what other thinge is it to tourne round in a circle, if this be not's first you fay that vertue bringeth bs to felicitie . Then againe you fo befcribe felicitie, that ercept firft wee perfectlybn. Derftand the nature of bertue, what felicity is, we cannot fo muche as by coniecture imagine. This therefore maketh mee to fand in a mule : for neyther do I bnderstande what bertue is, neither whither it tenbeth . But to leave thefe crabbed and difficult matters, it fhalbe bery profita. ble to know whether that felicitie which Aristotle would frame, be fuch a thing as we might happely at any time at. taine. For if it bee of that nature that it cannot bee obtay, ned, neither that any mape pollibly copalle, because of the inconstancie and frailtie of mans clate and condition, what hall that befeription of happie life profite the coms mon focietie of man's Popeouer whereas all thinges in the whole univerfall worlde do commonly at the length come to their ende and perfection, no boubte it were an errour intollerable to thincke, that onely man, for whole fake all thinges which wee fee wyth oure eyes were ozpapned.

Dayner, Choule never come to bis prefired felicitie, which Ariftotle muft confeste, being thereunto Dapuen by necel ficie. For whereas bis opinion is that felicitie is to be obtapned in this life, and withall giueth fuch power and prebeminence to Fortune, that with a bopfterous blaffe of ber bifpleafure, our bappie ettate map be thaken in fonber and beteripe ouerwhelmed, bee feemeth thereby to make men euer in a wzetcheb and milerable cale . Foz who is bee to whom any privilenge or immunitie is grau. ten from thole mischieues, wherewith wee see this life opprelled and continually afflicted: 3s there (lape 3) any man fo free and exempted from miferie, but that Cometimes, will bee, or nill bee, bee taffeth of the cuppe of calamitte, or at the leaft mape not breade fuch bifcomfitures with the which the happy life (if it may bee fo called) mape bee both obfcured and beterly lofte : for all men which live on the face of the earth toke life chiefly to this ende and purpole, that they fould confume they? haves in teares and mourninge, and fpende the greatefte part of their life tamentably, languilhinge in greate woe and miferpe. Depther in anye age of memorpe of man coulde there ever fo much as one man be founde, buto whom by many begrees there bib not moze euill, then good betibe. Solon for his wplebome the molte renowmet Grecian, beinge bemaunded of Crafus Kinge of Lydia, whom bee iunged to bee of all other mofte happie, auniweared, one Tellus an Athenian which bab begotten in a Countrye aboundinge wyth all commodities, children ercelling in goodlines of perlonage, and frength of bobie : and aftermards befendinge bis Country manfullye, enbeb bislife myth greate glozy . Alfo hee abbed to Tellus, Cleobis, and Biton, borne in the Cittle of Argos, who when they had marueyloully thewertheir good nature and butifull obedience to their mother beparted this life. For they? mother

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of they? frendes wyth dauncing and linginge. For they thought it most convenient to weepe and mourne at their natiuitie, being the beginninge of all miferp: and contra. riwple to beath as to the ende of all wretchebnes, thep thoughte reioplinge was mofte agreeable. neede I to this effecte and purpole viscourfe any more eramples 's for not onely by the tellimchies of aunciente wayters, but also by infinite examples worthin the time of our owne remembraunce it maye be clearely percepued, that no man hath euer lived that bath not bin berpe often times biftreffeb wpth cares, berations, baungers,and an infinite forte of bifeafes and calamities. Bet there are fome recorded by learned h preers, not many, which have bin of the common people thoughte happie : Such as Metellus of Macedonia, Cafar Octavius, Lucius Silla were : and one or two more, which mighte bee reckoned weth thele. But they that waite of the milfozunes which Diuerflye happened bnto them, they that make reporte of their aduerle and crooked fortunes wherewythall thep were oftentimes tolled from pole to piller, giue bs mofte certagne and euidente notice of the intollerable burden of mannes milerye . For they that in their wooldly af. fapres had berpe good and profperous fucceffe, coutte not elcape thole bard brunts and ineuitable calamities wherwith mans life is compaffed on enery fybe, what mave wee thincke of all the relibew, which by all mennes confellion were bubappy and mplerable . But admitte Fortune werebuto any man fo fauourable, and bountiful, that thee woulde beape bypon bim all commodities that polibly bee could in his life requyze : commonly we that! fee bim haue fome Cragicall ende, beinge epther fog. logne as a Captife, og truffed bppe like a Trapter. The which thinge happened to Polycrates of the Me of Samos, who when hee had lyued in greate profperitie Du-

tp, buring the space and terme of all his life, was at lenath taken of his enemye, bereued of his life, and fpop-. What foulde I bere fpeake led of all his gods of the beath of Cyrus? What thould I make mention of the ruthfull ende of Cambyles ? What thould I call to memory the heaup, lamentable, and bolefull beath of Popeie the great ? To what ende thould I recite a number of other, who have peeloed fufficient matter of moft pup. full lamentations in tragedies and other folemone flace. plaies ? Whereas bailp the courfe of common life geueth bs to understande that there is in the whole earth no kind of liuinge creature moze lubied to al kind of miferies, the man . If therefore accordinge to Ariftotles opinion thefe good thinges epther of the body, or fortune, to the full furniture of a bleffedlife are required : And the euclies cotrary to them, make our life wzetched and miferable, no man (I affure you) can be accoumpted bappy. For their is no man but is fometimes greatly disquieted to boarible milchiues,op at leaft (which is to plame effect) preaveth not bay enight al milabuetures that may happe to man, much like buto thofe, which are fapo to be in bellifte top gairtons laulce in he corrected correct correction

or wright to gratious tauous and in Gall

A bone whose heades great stones of slinte most ready still to do hange, and seemeth falling are to crush their pates with all-

Therefore that man of so great subgement bath bestowed all his diligence in vaine, by settinge forth unto us such a felicity, which al men woulde wishe for willingely, but no man can accapine possibly. If so be that he, that excelled all other in wit, in industry, in subgement coulde not repely see what was to be desired in this life: That may wee thincke of the rest, whose subgement was farre unlyke, whose conninge and knowledge in the searchinge out

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out of high and subtile gestions was farre differinge, such as the Stockes were.

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A Mothe chiefe of this Stoike fecte was Zeno,a man bothe fage and continente, who thoughte bim felfe through bertue fufficiently able both to withfand ppic. kinge griefes of lozo be, to efcape f threatninge thubers boltes of fromarve fortune, because be was very well armed with onely bertue, for the body he fet at naught, and measured felicity onely by the qualities of the mind. Mot. withstandinge be taught such kinde of voctrine, which no wife man will beleue, ercepte be be weoved buto bis opinton (foz often times many boe fante in argument moze that they mought feeme constante, then beinge thereunto induced by reason and understandinge) I sape bee maintepneth luch kinde of learninge, whiche mapin no wife of the learned be befended, and is fkofte at of the ignozant. For be would that the minde of man fould be fo firmely Stated and grounded bypon constancy, that it shoulde at no time fo mutch as one iotte be moued . Foz be thinketh it an bainous faulte to be tozmented wpth griefe oz care, to be inclined to gratious fauour and mercy, to be inflamed with any belire, to be prouoked with wrath, batred or any perturbation of the minve. In this condicion of life, boide of all affection, which the Greekes call impassibilitye, bee thinketh the foueraigne god conteined: fo that be which bath attained it, map be take foza man abfolutely wife, a Kinge, a bleffet and happpe man. A gaine as touchinge the reft, theym as fottes, as feruile men flepned wyth all kinde of bilhaneltye bee contemneth and nothinge regarbeth. First and principally therefore whereas bee placeth felicity in the vignitee & worthines of the foule of man, fo that the vertue thereof can by no griefe of the body of pinchinge paine and calamity feuered from that bleffed and bappic

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bapppe fate of life : Derein be bath bifputed moze foutly and valiantly, then wifely and truly . For whereas the minde is through the confunction of mutuall love faft tien and bnited to the body, truely it can fincke into no tople mans beabe, as longe as they remaine one, if the bobye be through calamitp afflicted, but that the minte eftiones languifheth and is bifquieted . If therefore the Stoikes opinion is to bee folowed, teachinge be that the beauines & polour of the minde worketh mans milerpe, then muft it folow confequently, except they will wacht the truth from bs by biotence, and tell be that fenfes are beceiueb in thinges moft cleare and euident, that no man were beneuer fo wife can accaine felicity,in crouble and bezation of boby. For if we wanted our fenfes, and that our bobye it felfe mere not of our nature, then a man of meane percepueraunce micht be perfuabed, that he whole bobye were tozmented with fire, were neuertheleffe bappy. But where as we confift of boby and foule, howe can we buringe this life Suppofe that to be felicity, which hath regarde only to one parte of bs, and in miferable billreffes leaueth the o. ther? Efpecially whereas by the necestarpe operation of nature when the bodie feeleth paine, the minde fuffereth she fame . Therefoze men of great wifebome and Juonement bath not affirmed without great confiberation, that the appetite of anger and befire bath beneingraffed in our mindes for two caufes : that & myndes themfelues fhould haue gob regarbe to preferue thofe bobies whofe guibes and keepers they ought to be. That is to witt that they fould by befire for booily fuffenaunce couet thinges mes and convenient, and by anger fould efcheme and auophe thinges burtefull and Daungerous. Cherefoze whereas math and belire are in bs by nature, it cannot be againcfaire, when there is a few of any ercebinge goo fortune, or great evell imminent of likely to follow, but that oure mindes

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myndes firred by with a kinde of moze bebementy are either more reby with toy and pleafure to gratulate that which bappely commeth to palle, either moze fil and penfine to bewaile that, which bath unfoztunat p chaunced . And whereas this terrour of feare (that I omitt to Tpeake of any other pattion) bath once by the wreftlinge of nature affaplen the minne,it bath ftreight waies btter. Ip overthzowen the Storkes felicity which confifteth chief. ly in fecurity . And that they conclude all matters with their owne argumentes, what can be feweb out of their witinges which may profit bs at allino bought nothinge. For they bereue by of the vie of reason: Whereas they bo beterly abandon, and as it were plucke by by the rotes all kindes of affections geuen bs by nature wherewith fometimes we are quickned to the exercise of bertue . Dowecleare and apparant that is, I leave at this time to fpeake. For there is no man fo bery a bolt, but feeth how contrary it is to mans nature : and they that would byine into our mindes that aftonifment, which the Stoikes call tranquility boe not betermine mans felicity, but bo btteripertinguish and burp in bs all kinte of humanity. That therefore that is lo manifelt let be omite. And let be conlider howe profitable to the preferuation of the civill fociety of man that opinion is . Put the cafe that a rumour spread of the enemy comminge both wonderfully terrefie the Cittizens. The whole Cittie beinge affonied with feare taketh great care howe they may put from them the euell which mave enfue. In this cafe, the gouernours and cheife rulers will looke bnto the common fafetye, the mofte couragious and luftieft men they will appointe ready in armes, garrifons they will fet in order,, all the refte for the power and abylitye that everye man bath wil viligentlye bellirre themselues to bypue from theire volives the force of the enempe, which as a mischiefe and that no finall mischiefe they make accoumpte of. But this

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this great tuple man in that generall feare and horrour of all bis country, will not be by any meanes be, which moze will eft eeme of this terryble tumulte, then bis owne pap. uate Ausie and contemplation. For why houlde bee for a force of filpe limplemens lakes withorawe himfelfe fro the fludy of wifebome : be wil not bo it in any wyle. Ray whiche is more bee will not fo much as chaunge his countenaunce inthat greate burlieburlpe, of the whole citty . All this tome be belubeth their boinges, accompting the bery limple and ignozante whiche breade that as a greate Daunger and milchiefe, which bee fuppoleth not to be accompted among the nombre of euil things. At the length when be vooth fee the fiege iapo agaynfte the whole citye, and the city to be fet bypon wyth mayn force, and that the thief rulers relift with might and main, be cannot refrain from laughing to fee the citizens with whom be dwelleth tremble and quake for feare, fometymes to rune all on a beape, fometimes to rume giodily bither and thither, and to tree and allay every way bow to remove and put away the force of the enemy. Ray a wyfe man woulde thynke in this pityfull plyght and common milery be thould take armes and prefently encounter with the flouteft of bis enemies, not for that be lightly thinketh it a great aud pert lous mischiefe ,as through reason and lubgemente bee is leave and induced to beleuethe fame. But let be know (I pray you) to what end and purpofe this Stoyck fould take weapon's for wple men are neuer noted to berall in their boings and halfy ,and what they take in hand procebeth of great jubgement and confiberation . Therefore for what cause chiefly thould be take weapo in that kind of enterppple? Tel me I prage pou, thould be for paffiffing bis neighboures and poore countryemen's But for that caufe beeftemeth them onely miferable, for that they are fanogant, and carred away with vanity and errour of opinion . Agagnethat by the glimfe ando twarte fhewe wher.

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whereof be feeth them firiken into fuchea bampe of feare an euil thinge, beican in no wple accounte : And albeit be confesteth it bee a harpe fou ze, pet not to be fo muche regarbed that, for the preuifhe oppnion of a forte of fooles it foulo be fo exceedingly feares. Therfore lafely and floth. fully not manfully and couragioullye both be thinke that in that perilous conflict and bickeringe be foulde behaue hymfelfe. Then I pray you what great fruite bringeth this wonderfull wilcome toy where hall be thewe that fo fingular foutnes of an inuincible monde : 3 Do think at the laft this will be the end of this tragicall matter: whe be hall fee the City beaten boune to the ground when bee Shal fee all the treafure, goodes and fubstance of the Citegens briuen & caried away before bis face, be mult fbew bimfelfe fuche a one, as whom no forrowe will baunte or bilmape, no pouerty pinch, no calamity crucifye, but rather be baunteth bimielfe to be in bondage a kinge, in ertreame wante of all thinges a man flozed wpth welthe, in grife bapppe, in mifery flozifbinge and in good effate. And that be mought proue the fame, and withdrawe his fryndes from folly, in which onely, bee repoleth the chife milery p maye happe to mã, bee framth certain bornet, crabbed & fopbiffical arguments, wherby be woulde geus bs a cert pne falue for p motte fonde opinion of bis ,ther= by meaninge to proue beath, baniffment , pouerty , lack of ofpringe contumelious reproche bondage not to bee accompted euill . All thefe thingesto confelle the trueth, are luftely and leftely fpoken, but the common focetpe of men reapeth at al no fruit or commoditye thereby . For if ama be furnified wyth no other kind of fkill and wyledome the this, it is not pollible be thould by wplebome prevent the imminent baungers of warre ,oz wpth a baliant force oz courage relift them that be prefent. But parabuenture you will lay. This opinion anapleth much in thinges anper=

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verteyninge to civill affappes . In what caules I pray pou's In publique matters? Dome can bee bpzightlye erecute the office of a junge of magiffrate which maketh no difference of thinges book in boule of parlament, of in place of iudgemet, which iudgeth bim worthy of as much punifhmeate whiche bath but lightlye offenbeb, as bim, mbich bath moft wickedly and abominablye veffroged his What that 3 ftande in thewinge pouthat in ppiuate caufes whiche bappeneth betweene man and man , ic profiteth nothinge at all? for how is it postible that hee wil baue compassion of the imporente ,pitee the afflicted , fuccos the poose, whiche bolbeth bom that is mercifull a manne bafe minbeb and feruile. Agayne may we thinke bim ante to rebuke offenders and wicked perfons tharply, epther to rewarde bouatefullpe men liuinge bertuoufipe, whiche is beterly moued wyth no fence of love 'or hatred. And that I may knitt by all in one woodbe, what thall bee profit the common lotiety of man, which forgetteth bims felfe to bee a man ,and in a maner biuozceth himfelfe from bumaine nature's for the affections of the mynde are to be catt of by reason, not rathly to be plucked bype by the roo. tes. For the one is good and a profitable way, and by wife. bomes moberation maye bee obteyned: the other maye in no wpfe be compaffed and if it might, pet it were not fo muche to be befireb. Foz all maner of bertue of what kind foeuer it be, is at it were kep colve and feeble , which both not foring out of a mpno firred with moft earneft prouocations of industrye and biligence . For whereas all kynd of butpe is framed and fathioned by the mynde be can bo nothinge luftely , valiantlye, forcebly , whose mynd is not kinoled and wonderfully inflamed with ardet belire. And mberas they take it for a thing already grauted buto the that every affection is contrary to reason, that no wife ma wil graunte: whereas thep fee reafon it felfe pacferibeth lawes to al affections of the mind, and thew eth them how farre

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farre forth it is lawfulfor them to ranige. And therfore

according to realo we fomtimes ware angry & cholerick, we hate, we love, we pitie, we feare many things that map enfue, we greenouffpe take prefent mifchauces, we are ftir redde uppe wythe greate belite, wee are moued mar. urplouflye wythe ioye and pleasure. Which affections when they excepe meafare, they are to be reffragned with the briote of reason and understanding, not to be extingui. theband put oute btterly. Cherefoze the motions of the mpno oce not impugne rer fon , whereas they for the molt parte by berrule and gouermente are leabe and ogbereb. Certes , lyke as in the fea fuch quiet and calme weather is not to be refired, where with the floud may not be with the left paffe of winde troubled, but rather fuch open airc, wherby the thippe at the fearne may fulke the feas wyth a mery gale and profperous wynd : euen fo there is to bee befired in the mynd, a litle puffe and as it were a blowing billow to boile by f layls of the mynd whereby the courfe therof map be made fwift and certayn. And euen as afkilfull and couragious bogleman doth notal waye belight in a fofte & gentle pace, but fometymes geueth bis bogfe the fpurre:to the end bis febe fonto moue mozel quelp. So by reason sometymes the perturbations of the mynde are firred and pricked forward, that we mought moze chear. fully vilpatche our bulines . Therefor what can we make of this felicitye which a man by no meanes may obtagne, & ifit could ber gotte, it nothingfurthzethe good effate & condition ofmen. And wheras they argue p'onely bertue accoplifeth a bleffet and happy life:they feem not to buberftanbe what the nature of that word is, for bettue ta. not lo muche as by imagination bee conceiued to bee anye things els, but athing perfectee in his kondablolute. But what force of wit be it gotten by neuer fo much Gudy and viligence,is of that power and nature, that is able to con-- r.- infinite gredines and belie (chatis bp

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NATURE Ingratt in our mindes) of thinges both many and wonderfull : Agrine by what bertue I beferch pou that I map leane other thinges butouched) is a man ab eito bimmill) of flake the feruent zeale of tracinge out truth. where with they are most comented which woulde fayne be accounted per fect wife men. Either bath there bene a. nye man a liue, which bath attained the fkill of all artes, which bath baberftoobe the reafon of all naturall caufes, which bat bad the knowledge by upfedome to rule and gouerne a common weelth's All thinges are bibben fo in the ercevinge beepnes and bolome of nature, that there bath bene at any time no quelli no plaine and eafie, wher of profound learned clarkes bath not gruen biuers and in. tricate fungementes. For howe barbe is it to open effec. tually the argument wee nowe entreate of, and prefently haue in bande, and (Jaffure pou) we are not able luffreie ently to discourse of the nature of the boop asoute, which playaly proueth what Acader perfection in knowledge & learninge we are able to attaine buto. Therefore bome may this wife Stoike have through bertue bis contentatio on, when be infinitly belireth the feience of those thinges whereof be is ignozant, neither only both court the know ledge of those thinges which be feeth with his epc, but al. fo would bnderftande manye other thinges wbereonbys . minde runneth. whereas be bimfelfe is not able through. Ivand perfectly to knowe the nature of the leafte thinge that is Bucthen we suppose that the chate of the minbe is perfect, when the minbeit felfe is fo fully fraighte with bertues, that there is nothinge els which it map befire. Moman I thinke by this time boubreth but pthe rhiefe and foueraigne owd canot-coulift in fingle and bare bertue (which the Stoikes fohigbly extol) when neither in bertue are cotepned al thinges which to feffate & maintena. ce of a man are required : noz our mind to bertue alone canreft coteteb, efpecially beliring thole things pbp no meanes p man can worke, are to be attained. for all bumaine 32. 1. thinges

ges whether they be externall, or els worthy induements of the body and minde are fregghted into a litle and nar. rome compatte : but our minde bath bred and naturally ingraffed therein this affection and bilpolition euer bnme furably and infatiably to belirefome one thing of great er cellecye worthines. And eaffer mape pou wa litle opop of water quench the fiery flames of Atna, then flake the biquencheable theaft of belire that naturally poffeffeth the mindes of men. In confideration whereof wicked & naughtp perfons, are not to berebuked becaufe thep haue infynite velires, but beecause they velire thinges unlawfull and abbominable. For it is geuen bnto bs by nature to have unfatiable beffres, but to have wicked beffres b procedeth from a difordered cultome, and leuve converla. tion. For truely neither be which both endenour with al fluby to atchive to bonour and worthip keepeth order and measure in the befire of honell thinges. But let bs feyne & imagine some one to have attained that felicity which Zeno hath repoled in onely bertue. Let him be erquilite. ly learned in all fciences. Let bim be merueyloufly fpoken of, for his ercebinge and great bertues. Let bim baue (if it pleafe you) all those good thinges which are within, and without the body, for as much as bothe the Academikes, and Peripatetikes are of this opinion, that thefe thinges areto be rekoned of, and had in estimation, as the intrumentes and handemaidens of bertue : As ftrength, puilfaunce, goodlines of personage, fouones of fenfes, perfection of bealth and many other of like nature : then ryches and fabitance, gentility, honour, children flozishinge and indued with al noble qualities, frintes not mauering, but theo with an affared knot of perpetual frendfhip. Laft of all (pf pouthinke good) chat the Epicure mape not fo mutch as bende bis browe againft bs, let the abundance be graunted bato him of all pleasure, wis which & booie, & the minde might be belighted : againe let bim baue caufe neither of feare, or lamentation, if it may be possibly at tayned

tained through mans counfell and providence. This man (faie pou) may be thought of all other moft happy, as who aboundeth in all thinges which appertaine to glozy. profperity, and pleafure. But if you woulde bemaunde of this god felowe whether there were anye thinge els which be could finde in his bart to poffeffe, no boubte be would cry out, if be meane not to glofe, and bfe fayned fpeach, that be liuinge in this plenteous fore, and aboun-Daunce of worldly glozy, fealt bimfelfe neuertheleffe contens, but moued with farder delire. Zeno immoderately with open mouth exclaimeth bpon this man, reuilinge bim as a pezant and mad man : chiefly for that be cannot maifter and qualifie that motion of the minde, throughe the power whereof be is moued to belire infinitely, then for that in the abouvance of worldly wealth be profeffeth bimfelfe fill oppzelled with penury . Whom for all that if you indifferently indge, you ought to pardon. For put cale his minde with those good thinges should rest conte. tev, which can come to palle by no realo. Foz if you fould powie into the mind all thole good qualities that mought be procured by mans trauaile and induffrie, you coulde not by any meanes fatiffy the bufatiable capacity thereof. But abmit it fatiffied, pet notwithftanbinge fhall it be inflamed continually with the belire of immoztalitye. But this faieth be, no wife man will befire. Which bath appoinced buto bim felfe fuch boundes and fimites, that he ordereth his life by the rule of nature and not of De. As thoughe it were beefives nature to Ipue e. uer : Da as though there were any thinge moze agreable to nature . To prone this, wherefore are we penfine and carefull of those thinges that happen to be after our beathes 's Wherefore boe we befire offpringe and the fucceffion of chilogen & Wiby Do wee thinke it a worthye thinge to be commended to oure pofferitye : Theye are moft pregnant and florifbinge wittes moued with the befire of perpetuall fame and glozy & Affarebly this affecti-12.2. one

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on proceedes of no other cause, then of the belire of immortality. For whereas man beinge a creature endued with reason and bader flandinge plainly and euidently feeth that, that is not to be thought to appertaine to perfecte bleffeones, which is bariable & fublect to alteration: knowinge alfo for a certainty, that those thinges whiche map be lott og taken from vs are mutch vilagreinge with the nature of felicity, he breabeth beath, and is firred bp with an egree motion of the mynde and moued with a wonverful instincte of nature, to couet the fruition of immoztality. And beinge pet uncertaine to attaine the fame, is duringe this life toffed and turmopled hither and thp. ther, and imployeth thereo his whole fludy and diligence, that by all meanes be pollibly may, he moughte preferue bimfelfe from beter beltrudion and finall becaie . Some man therefore boldeth bimfelfe moft happy if be leave bebinde bim after bis beath a perfecte portrapture of bis owne name : and one that thall be as it were bimfelfe in in another perfon . Some man friueth ercebingelpe by Cententious Capinges and worthy monumentes of an excellent wie, by noble and baliaunt Actes to purchafe to himselfe continuall fame and memozy . Some other in eredinge great and fumptuous buildinges feketh there. by to commende himfelfe buto pofferity . Which geueth a fufficient note, that even by natures inflinde and foze warninge all men tremble and quake at the memopy of Death, aud then boe by all meanes Geewe their befire of perpecuity of life . Therefore whereas the nature of man is fach that it cannot have on earth any longe contynuance (for all kindes of effates are equally subierte to beath, and the may to the grave (as Horace faieth mufte once betrove) for this cause all men generally bo apply therunto their whole biligence, aiter beath at leaft wife to leaue fome representation,or counterfaite feme of life . Powe can it therfore be gainfaide but that a creature be-Group of euerlaftingenes, mult needes bee ftroken with areal

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great feare and terrour of beath 's And leinge that no manin this life can attaine bis tope and bartes reft (for bow can the mind baue bis contentation bauing not obtefned that, for the which it fo mutch longeth)it both euivet. Ipappeare that we are created to fome other greater and And therefore is it that moze excellent purpofes. oure mynbes are not fatiffped mythe thole good thinges that happen in this lyfe , beecaufe all thingeshere are of no effimation, anoftrepatted into a narrow compaffe in comparison of those, whiche we through afecrete working and inclination of vature are prone to beffre. Butto the knowledge of those good thinges which onely are accomten the chiefeft and by all meanes polliblye to bee beliren. two wayes there are that may conducte bs. the bery belire of the mynd it felfe wil open bnto bs plain. Ip what it is : then our bpith aud the conficeration of owr generation will moze playnly them bs, what it is that we For we mult not suppose anye other ende to bee propofed to eache thinge wee belire ,then that whereunto nature it f:lfe bepnge not corrupted or bepraued is bente and inclined, neyther from any other fountaine ought the end of bleffed life to be berpuedthe fro that, fro which we first bozowed the beginning of lyfe.

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Fart therfore it is requilite to boverstand what that appetite of velice is, which is so vepely impriced in position of ma. We seal mesor posses not part do avoid as much as in the lyeth the things that are disples sant, and payoful and to velice inordinative that which emape sirre by delectation and pleasure, to make greate proce of riches ability, to be instance with the love oftearning, the which is many through their dull and barrayn wits do not attayn, yet they can do no lesse then love and honour the learned man, in so much that him whom they see surnished with most excellence artes and sciences they thinks most lyke, and sciences they thinks most lyke, and

temblable to immortal Goddes . Agapne bayly experiece poth thewe be, that all me are enamoured with the bewto and worthines of bertue and honefty,in fo much that wice ked and euil disposed persons are moued and allured with the perfection thereof, and beepng taken in a trippe were afhamed at their offence, befiring rather to be accompted boneft and bertuous, then leube and bngratious. To con clube al me are of that nature that thep are not contented bauinge attaphed one kynde of thole thynges whyche are tearmed good, but they would be fullye fraight with alltomether and cleane erempted from all feare and griefe of & Agaph they immoberatly before to baue al thole mpnd. good thinges reache to the highelte begree of perfection and to have theym continue and remayne for euer. But what is this els then to belire to bee lyke buto Gobin eftate and conditio? For the omnipotent and divine nature of God is fuche that it aboundeth in all felicity, and beyng replenplhed woth bis bulpeakable wpledome and bertue, & Seperated from the contagion of all corruption reigneth in a most glozious kingbom, bleffet gendles. They therfore that woulde iniope the thinges that in perfectnes and principality exceede all other, and woulde with an ardent befire couet an eternity and perpetuity, therein, witheth bym felfe as it were to be of the numbre and companye of Deauenly fainctes. What fould I beere fpeake of the earneft zeale of religion by nature giuen to be men in ge. neral, which flirreth by all menne by all wages and meanes to loue aud reuerece the omnipotet Gobbead ofhim that ruleth this worlde, and by manye outwarde lignes, tut pet moff certapne tokens to beclare that thep are won berfally inflamed to an earnett belire to fe, & baue gfruition of him . Doth it not manifeltly them, that there is in bs fome biuine and beauenly nature, which wichozaweth our myndes from the belire of thinges earthly and tranfitopp, to the beholving and admiration of binine and celeftial

tiall things? for no creature in the whole universal world bestreth any things wastloever it bec, excepte it be agreeable to his disposition and nature. And if there were any man that hathe given himselfe as it weere prisoner unto sustand sensuality a were so entagled with pleasur of this lyse, that he rekoned not of the lyse to come, yet this one things would apparantly shewehim to be indued with some beavenly wisedome, in that he could never bee satisfied sufficiently neither with any pleasure, nor with any stoare of worldly substance. In so much e that no riches was able to satisse Crasus, no kynd of pleasure could contente Sardanapalus, no worthy exployees in martiall assayes was able to quench that unstable thirs and besingled where with Alexander prease was so much e sinsamed. Of whom this is most truly written.

The youthly Macedonia Prince one world coulde not Suffice.

All whiche mape fullye perswave be that there is nothing bnber & Cope of heaven that may content the infini. te belire of the mynde : whereas all worldly thinges are bafttle moztall and mutable : but the mynte of man co. ueteth greate thinges, thinges permanente and eternal, and by all meanes feeketh to afpyze buto immortalitye. And whereas it both often times throughe enill cuffome beclyne from the right way ,and feeketh nothinge els but that whiche is fraple , and fubiecte to mortalitye , and in the aboundance of thefe earthly and transitory thinges repoleth blelled lpfe:albeit be obtaine al'that be belire, pet ne uer can p whiche is fufficient be gotten, and to late fal be buberftande that be bath belired rather a falle and counterfapte then a true and perfect bleffebnes. And lpke as wee fap the fier, the water and all thinges els haue a certagn ende to the whiche (pf there bee no impedimente) they bee by a certapue naturall vefire caried: fo alfo to man, God is propoled ,as an ende, whom by the inftinct of

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nature we vestee: and of whom they which are partakers that we more yappy and vielled, represided with all kynde of perfect tope and pleasure. The whiche wit more clearly appeare, if we sette before our eyes, the original and beginninge of mans creation: which if we admisedly consider, we shalf ynd the rin al things right excelled & perfect.

Fut the birth and generation of man, mult not bee ftche from Pocts fables, og grouved on the opinton of 1966. lofophers , the which atheir we muft needes graunt were ofercellent wit, and learninge , pet being in a tyme ouer whelmed with erroure and blindnes, could not beboid the tructh ,andin fleedjof trueth ,they befenbed and mapntepnet thofe things, wherin through palpable ignorance thep were aroffely beceiued. Therefoze we wit omit their ovinons bincertapne, and bifagreeing amonge themfelues, that out of no other bookes then boly wapt, we may fetch for in it is conteined the true and the truethitfelfe. priect Philosophie. And firft of all me thynks it conue nient after the maner of Poets in this caufe to crye & call for the aide and affiffance not of the Bufes, or Apollo, bus of the bigheft, and moftmighty God that be wil fe walhe and clenfe me from all fpotte of cryme.that I may be able bpzighelp,purelp and fpncerelp, to banble fo greate and wonderful finietics.

The most excellent power, and maicstpe of that heavenlie mynde, whiche beynge most highe and evelastinge,
we condignely reverence and adope, as our e God, and as he
everlasting fountage of life, as the maker and creatour of
all thinges, when it did seeme good beto this westoome
as deale liberally, and to imparte his benefites to manye
fornothinge sheweth so much the goodnes of God, as his
(free bevesicence) in the beginninge hee created the invisible world, beweifped with holyangels, who beholding
alwayes

alwayes that incomprehentible lighte and brightnes, bo liue in euer laftinge bleffebnes. Unto whicheeftate of alory and immortality, all came not, but onelye they that belyabtinge not fo much in the exceding bewty of their own nature, as reiopling in the Prince and gener of all lyabte and baighenes ofo thinke with themfelues, that the caftle of their fafette, and the ende of their bleffed life, was to be repoled in their lorde and maker. For they that beinge to much enamoured with the beautie of themfelues, bid fall to the neglect and contempt of God, and laping a five bue reverence of their Lorde and creatour, thoughteall goodnes to proceede fro themfelues, pelding to their owne na. ture as it mere a certaine Gobbeat, being for ener bepris ued of that palling cleare lighte, whereof they were moft bamozthie, they were throwne bowne into the place of ver petuall and encriating mifery, and into the barke bongeon of that night that fhal euer continue. Butafter Bob bab made the Beauens and wonderfull wooke thereof, which no eve bath feene, then be framed this worlde most beautifull and of exceeding fairenelle, garnifting it with all pleafures and commodities. In the making whereof, be bled no other engine oz beuile, then bis owne will & pleafure. For with Gob, the word is the fulfiller of all workes. And thus God bringeth to palle by bis greate prouidence thofe thingesat the length, which be bath ap. popnted befoze all wozlos. But firft fome man will alke of mee this quettion. To what purpole, and for whole ble, that motte bigbe creatour and Lorde of all thinges, bath made this to beautifull workemanshippe, this to excellent forme and thank of beamenly bodies, this fo large and fpacious greatnes of Sea a Land' For it is not the practile of bis infinite wilebome to bo aup tling in baine, & to no end and purpole. For whole lake then vid he after a molt woperful ogder, frame that molt goodly & feemely fubitance of thinges billike in nature, pet agreeing among themfel. ילפוט

west for his own fake thinke poutbecaufe be would haue a trimmer babitacio, wherin be mought moze comobioully Dwel : But it were not onely a wicked thing, but a point of extreme mannes, to thicke lo of that molt bleffed mind, then the which nothing more perfect and absolute may be imagineo, the bertue & power wherof is infinite, to have nceded anpe earthly & bodily tabernacle, or that all times before be manten fome what to thee accomplishing of perfede bleffennes, or to the fulnes of his glozp: or that Bob could be inclosed wythin any certaine roome or compatte. What then's were thefethings prouided for the Angels. fainces of Goo : In no wyle : for they being feuered & free from all felowihip and confunction of the body, de lire nos thing els but to behold their maker, neither cather reave any comoditie, or conceiue any pleasure of things beneath in thefe lowe parts. And to thinck this fubitanciall work. manthip was made cheiefly for bnreafonable creatures,or for the ble of trees, plantes, it were a thinge to abfurbe. Foz, were it not a thing farre buitting wyth the maiely of Bob, to baue framet logreat and wonberfull a worke for bruce beattes, and creatures boyt of reason and underflanding, and therefore topned buto bim by no kinde of affinitie and likelines ? God bath not therfoze Deuiled this to goodly a frame for bimfelfe, for Angels, for the fruites of the earth, for liuinge creatures bopbe of reason, but for man made of boby & reasonable soule, & confiftinge of both thole natures colopned, be might both with his outward fences bem the excellent workemanthip of the worlde, and allo conceiue in minbe beepelp the erceding glozp & greate nes of the workeman. Imberefore all the world with the beauty & pleafure therof, was opbepned for the profite and brility of man. Firtte and principally p bee mighte baue a owellig place, wherin not onely the boop fould be nourithed & comforted with biners & fonday fruits of the earth, which it abofivantly bringeth forth for the maintenatice & fuften:

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fustentacion of all Ipuing creatures : but allo p the minbe ableruing through understanding & ludgemet the works of Mature, with the barietie, pleafure, and belectacion thereof, might by a proper & peculiar foode, which chiefly confiftetb in the manifelte feinge of the truth,be febbe and recepue bis Tolace and contentation. That when the oz. ber, fettles rule, and conftant gouernment of fo greate a wooke, hould fiere by exceedingly the minde of man : it mought alfo induce bim to the cotemplacion of the chiefe and principall workeman . So that the goodly proportio and frame of the worlde mighte be a schole and a certapne way and trave of learning, wherby man might be taught to honour and worthip bis lozd & maker. And thus it is cleare a apparant, that the most bigt a mighty God bath for mans lake mabe and created fruites and comobitpes, which the earth wyth wonderfull plenty pelveth, lenlible creatures, all maner of foples whatfoeuer,the feas ouer. whelmed wyth a grolle and foggie aier, the beauens, the firmament, the fterres, by whole gentle mouinges, much good bappeneth to all lyuing creatures. Ban was not as yet created, when God hab prepared for bim fo beautifull, fo rich, fo bountefulla kingbome. At length when the world it felfe was fully finished be made man bis bo-Dy of earth, and be breathed thereinto a foule finely fathio. neb, accordinge to bis owne Image and fimilitude. Dere mappou fee manifettip the originall and beginning of the moft excellent & noble foule of man, which being beriued and taken oute from no other thinge, then the Sprite of God, and bring inclofed in the body as in a worthy beffel, retapneth a beuine forme, pure, and beuopde of all filthye. corruptio Then the body was not infected wyth any bice, whereby reason mought be billurbed, 2 the minde it felfe woarcknes ouerwhelmen. The firft ma cherfoze knew all fcieces, buverttoobe & caufes of all things, was fufficietly learned in the rule and viscipline of life, beinge inftructed by no ...

by no other teacher then God bimfelfe, the giuer of all knowledge & wifedome. And be bid not onelp ercel all os ther creatures in the comely thape & feature of bis bodge, but be was farre beyond them all, in the amiable, and the moft excellent and beuine thape a forme of the minde. For both parts thereof were wyth fo linguler & palling clerenes enlightened: allo bnited with fuch concord agree. ment p fcarcely any furer concord, or any more vecent and feemely maner of comlines could be imagined . There was in the mind no errour, no motion in the fence, wherby the rule of reason might be bisozbered : whereas reason it felfe, as it were in a perfect & flourifhing comonwealth, fo in a peaceable aquiet effate coulde berp eaflie reffraine all raging affections. The minde therfore had no kinde of let, and impediment wherby it might be bindered from bailp contemplacion. But the understandinge & capacitie of ma being flourifbing, quick, & bent to the fearch of bigbe matters, when it had found out and discussed the nature of all thinges that were contamned and as it were hidden in the ayze, the fea, earth beneath, it was not fatiffped to thofe things which were biver the rircle & fpbere of the Bone, and with thole things which mighte be feene, but woulde needes yearce the clouds, and fearch the nature of beauen it felfe. And being thus mave of fo excellent a vilpolitio and nature, was also indued with those bertues which ercede the common fate of man, by the exercise and fruition n bereof be might be the more affured alwayes of the lone and grace of his logo & maker . For the charecter & figure of true eperfect iuftice, which prepareth the minte to all bolines, & is the moft fureft bulwarke and befence therof was deepely implinted in bim. There was therein a firme and affured conftancie of bertue, & the exceedinge perfecte thape & comlines of boneftte it felf. Againe be had bis wit tyed to no kinde of necessity, neither parcially inclined to any caule, noz intermedled with any kind of affectio og perturba.

turbation. To be briefe, God bauing fewed bimfelfe fo liberall & bountefull towards man, be made bim prefitet & chiefe ruler of the earth, appointed him a Mincely place for bis babitacio. The Grekes call it Paradife, a garbeine flowing with most pleasaunt fpzings, mest belectable, and becken with great floze & bartetie of fweete fmellinge flowers, molt fit to liue in, in all felicitie & pleafure. In this most pleasaunt feate mã was placed, p by that place which thep fay was bigb and mounted alofte, be mought learne not onelp like a ruler and gouernour, wpfely to guide the fterne thereof: but alfo thereby be admonished to difcrete gouernment, & free liberty, to take bypon him the charge and rule ouer all other lyuinge creatures. In the order ring of which kingbome be folowed not awaitten law, but the law of nature : p is a molt perfecte oper, agreeable to the beuine nature of God, which they terme the chiefeft and molt foueraigne law of all other. Furthermoze there was a promife made, a reward appointed that if he did ad. minifter the gouernment alligned buto bim godly & righ. teoufly, be fould enter into that beauenly kingdome and euerlastinge bliste, the which in this life be would fo much Delire. This was the first estate allotted and appointed to mã, this was the first beginning & foundatio of that Mobility, whereunto man afpired: in which no man can note any thig, but that which is right honourable & worthy of bigh effimacion. Whereby it is enivently to be perceined what a milerable mitte of barchnes aver whelmed & mios ofthem, which having thep; foule created by & prouidece of Bot, (& to fpeake the bttermott) as it were proceedinge from the nature and substaunce of God himselfe, suppose notwethftandinge their felicity tobe repofed in thinges transitozpano subiect to chaunge and alteration. It was therefore moft wpfelp fapo of auncient Philosophers, and of the Stoikes efpecially, p beatitude and happines is no. thingels, but to live a life correspondent to the law of nature.

ture. But being ignozant what bell bib agree with f nature of man, it confequently followed, that they coulde not prefectly knowe what bid appertaine to the nature of bleffes life . Therefoze that great ouerlighte and blindenes bread mischeinous errours, and was cause of manye wicked and desperat opinons . For loke buto what opinis on any man of himfelfe was leudly abdicted, that ente, and felicity be buto bimfelfe appoputeb. For they that knew not part of themfelues to be immortall, and fuppofed the. fence of the foule to be extinguifbed with the boop, bunted after with all viligence and paine nothing els but things. transitory, and appertaininge to their bobily substance. But thep that fame fomewhat, although through a miffe. thought not the belired ende of mans life to confift in thinges labiede to inconstancy, and mutability, but rather in. the qualities, and ritches of the minde. In this poynde trulp they lapo well . But let bs bnberftand what quali. ties and ritches they ment. If thole which are bozower and berived from no other but of God allmighty and are by his grace powerd into our bartes, nape remaine allwaies in God bimfelfe, in this opinion there is no obbes . betwirt them and bs. But if they defend this learning, p. felicity confifteth in the bertues of & mind, which through : the fluop & biligece of many are attained & after this maner beme all to be chiefely in thefelues, berein thep fhew. bowe ignozant they are of their owne natures, are foude allo moft wicked and blafphemons againft God bim felf. For they feeme not to bnberftand that the foule is not of it felfe, but toke bis beginninge of God, who referre the Delired ende of all their life not to God, but to their owne propre wit, a buderftandinge, and beinge impudente and prefumptudully mpnded, all their actions in their whole life which they ought to bedicate to b bonour of Almighty Bob, they coferre and beftow byon lettinge forth their owne fame & glozy. If therefoze true felicity, and the end . of

of our life is to be fired in the caufe and geener of life, there is no man fo blinde, or felfewilled, but may eafelye perceine that be is to be of vs chiefly befired, as the lafte ende of our actions, by whole benefit, aide, and belpe, wee came into the worlde, whome through a meruaplous and erceedinge inclination of nature wee feruently belire, wee entirely loue, wedeleruedly reuerence, wozihip, and mag. nifie. Let vs cherefoze eftlones curne, and be fpedilpe co. uerteb bato that fountaine of all goo thinges, that is euer laftinge & can neuer be brawen bap, from whence we came. by whole grace we liue, are preferued in our god effate. Forit is not to be boubted when we have enbed our life in this world, we that at legth eniop an endles's moft blefted fo that all that rettlelle belire wher with our mindes were inflamed, fhalbe fatifted, neither thall we have any thinge els tuftly to require. Wie muft therefoze referre all our boinges and actions to this ende, b we mape at the length baue the fruition of the bighelt and euer liuinge God. For if pleafures bo in any wife appertaine to perfecte bleffebnes, then thall we with him eniop Cable and permanente pleafures, and those which in no age thall vecate. But if our foueraigne good reft in Sapience, then at the length thall that infatiable befire of tracinge and fearchinge out the truth be fatilited, when all barknes and obfcurity befinge taken away, we hall not only contemplate & beholve the perfect and true nature of each thinge, but him that is Lorde and Ruler of nature it felfe . And if longe life ma. keth be bappy, that is onely to be tearmed longe life wbiche is immoztall, and not that which through age and cotinuance of time is confumed. Lattly if they juftly thinke that quietnes and fecurity muft be a part of the befinition of felicity, (for they bolde this opinion that our life is happre and bleffen when we are affured of those good things wherewith it aboundeth thall longe continue.) If therefore

therefore without fecuritie, wee cannot fo much as underfand what happines is, there hal we be fure to be releafed from all cares & berations, when no terrour, no fodaine motions thal vifquiet be, when we thal baue the moft bigb and mighty God b buckler of our befence, the preferuer of our lafety. But now I wil briefly conclude, & knit bp thole reasons, which occasioned me to fall into this kind of Disputacion. This was fet bowne by bs as a grounde and principle, p vertue was a certapne perfection of the mind, Directing be the right way to our laft & chiefe belireb enb. Againe felicitp(asit is Declared)is no where to be put but in God alone. Then it foloweth by good realon, b no qua. lity of affection of the minde can be fayo bertuous, except it be alcribed unto God. Miberfoze if neither felicitie, nep. ther any thing which it cotepneth may be thought fraile & mutable (foz it were a groffe errour to thinck thofe thigs bappy & bleffeb. b banith away fobainly) but affurebly me palling they times as they that are tolled in a trouble tepett, og fea of waverig affections, no boubt men inno wife may be thought happy, ercept they be baily by the grace & fauour of God fapedbp, & protected. Againe it is ofall men confelled, that bertue is the meane whereby wee are conducted & lebbe to felicitie, and therefore that is not to be taken for a bertue that both notione bs to God, and is not referred to him alone. And therin onely confifteth the worthines of true bertue, where all other arein no wife to be effeemed as bertues, but the fhadowes & falle counterfaytes of bertue. For by what reason should we give & name of vertue bnto that, which bath not prefired before it an end of bleffebnest Aristotleaffirmeth that Diomedes, was in no wyle puillaunte epther thewed anpe pointe of manhoode and true magnanimitie, when the Grekes being put to flighte bee remanned behinde alone, and had rather with Daunger of his personne fande agapufte the force of Hector, then to beare the ignompe of a Turnes backe.

backe, eranne awaie. I praye pou whie fo : Was it not a noble acte and worthy of areate bonour, when Diomedes, beinge relinquifted of his friendes and countrimen. bimfelfe alone or with a very fewe, flobe to bis tacklinge, thinking it better to bie manfully, the to line wetchebly. makinge moze accoumpte of bis gloppe and eftimation, then of his lafety, and preferuation : 320 boubte it was bery well bone (quoth be) but for that Diomedes in bys enterplice fought not fo mutch true praife, as the bapne baute of the people, (for be feared mutch leaft that Hector in the middell of his glozy would the moze triumphe, if be might faie, be bad put Diomedes to flighte) be therefore purchafed not bue papfe of bertue . In like mannir Aristotle jungeth of Hector, for that be openly confessed that he toke great care leaft that the men and women of Troye woulde fpreade any rumour foudinge to bis diffionour, and therefore would more boldly and couragiouflye benture bis'life in battaile. This man of lingular wit and learninge, judged them not to haue beferued the title of true bonour and bertue, for becaufe thep bib not refpecte true & perfed bom fr, w be thought thould be confibered as the principall and chiefe ende of our life, and therefore remoueth them from that ordre and bearee that bertue purchafeth : and placeth theym in a feconde roome, in which be repoleth that counterfaite image of bertue, whiche bringeth ba to bo our office and buetp through an am. bitious beffre of glozp, and is conteined within the compalle of law , and civill biscipline . The enve therefore (accordinge to Anistoteles opinion)proueth enery Acte to be bonell, og bifbonell, ignoble, og bononrable. For one, and the felfe fame action may be taken in bande, whereby fometimes great ellimation, femecimes no fmall diferedit and fhame is procured, accepting to the blucefity efthe in tentand purpole. Whereby it folometh necestarily bibey anely may be termed floute and valiaunt men, whiche has Aiffurom him an effet the beliere enterof pur life thouste

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uinge respect to the true ende of bertue, worthely die the beath tand they that regarde rumoures and vaine reportes of the people, and for that refuse not to endaunger themfelues, are to be effemed as baine and light : but they that through fome naughty and bulawfull vefire, or fome lewde and vicious percurbation of the minde, are ftit red bp to bo fome baliant enterprice, are of all other to be bolven molt wicked . Whereby it is concluded that ney. ther Hector, not Diomedes were to be commended for their prowes and puissance, and that Achilles, and Paris, were not only not baliance, but worthy of all hame and Dishonour. For the one in Defence of an infamous, and wicked marriage came forth into the fielde, the other fbed fo mutch bloude, and made that great flaughter of his ene mies.only to quench, and fatiffy the immoverate angre and rage of bis mind. Ariftotle may be with al convinced of the ignozance of true magnanimitye & fortitude, where. as he could not, beinge ouer whelmed with the like cloude of blinones, binderstande what felicity was, from whence the constancie and Stability of bertue, and the becent femelines of bonefty iffueth and floweth. But you will fave be bath written many thinges of Gov, thewinge therein great wifebome and learninge. I knowe that bery well. But (I prap you) what place bath be affigned bim in the makinge and creatinge of all thinges appertaininge to man? For whereas be venieth the world ever to have bene made, in deede this one onelp office be appoynteth to God to moue the worlde aboute the Pole with a wonderfull swiftnes. By the conversion and turninge whereof, the chaunges, and courfes, Generations, and corruptions ofa I thinges bnber beauen are mabe. Againe there were many of great learninge and judgemente which luppoled the worlde to bee ruled not by fortune, or any meanes cafuall, but by the beuine pronidence and opdinafice of God. But not fo, that they either thought that vertues procee. Ded from him og that the belired ende of our life thoulve refte reft in bim. Therefore what availe their incoffat opinions of God bufked & befaced to fo manifold errours to the co. fiveration of our laft befireb ende & Fog pf thep confeffen an eternall & euerlafting Gob , forceb thereunto through beholdinge the meruaplous and exceedinge beauty of the morles, and the wonderfull order of heavenly bodies, pet for all that, they bid not bue honour bato bim, neither byb put in him the hope of a bleffet ant happy life. Therefore none of the whole packe of them, either could beholde the end of our life, or could percepue in their mindes the perfede fourme of bertue, beliringe rather the fhabowe and counterfaite, then the plaine and fively image of nobility. reprefentinge it more in a gloriousoftentation and bragge of wordes, then fullfillinge it abfolutely in their maners and life. To conclude, if that onely may be fuffly inoged true bertue, which bringeth bs to perfecte felicitye, it is moft cleare (which alfo bath bene proued fufficiently before) that, that onely is to be taken for bertue which life teth by our mindes intentiuely and with great affection to the beholving of Govenerlattinge, the beginninge and ende of all thinges . Thereupponthis may also confequencip folowe that all honoure, and true noblenes receiueth light and beauty of that most excellent and notable vertue. But all nobility whatfoeuer, if it bo not iffue and fpring out of this binine bertue, albeit it bath a faire thew aliftereth gaiely,neuertheleffe in bery beebe it is baine & mutable, neither can it participate the nature of perfecte and true nobility . And no boubt that race and kinred, in which that beavenly kinde of bertue appeareth, may not fo much be thought to fetch bis befcent gencalogy from men, as to fpring out of fome celediall and biuine generas tion . Therefore after I haue beclared the fall and mile. ry of the first man, I will manifelly viscourse buto pous. the worthy notes and properties of this binine and celeff. al kinfer. For the beclaration of that calamity and bif. arelle

present the first parent of all mankind being oppresent fell, will conceine the cause of that error, a cloude
of ignoratice, wher with the minos of men overwhelmed,
so many ages lay historian darcknes, h neither they could
behold any heavenly light, neyther sufficiently consider h
worthines of true Robility. Whereby it came to passe that
Robility being utterly extinct in steede thereof succeded
an abient minoe, and a vile estate, rude, base, a barbarous.
After these so many and wonderful miscryes be layed ope
and evidently knowen, then will it more clearly appeare
by what meanes were againe restored to our former
dignity, a how we againe recovered h names worthines h
we asope softe.

T D returne therfoze to man, be(as it was, beclared before) was placed in the earth, to the intet be fould be logo & owner thereof. Againe that he thould gouerne all lyuing creatures, a beholo the beauen aboue, with al godlines, and dutifull reuerence. De bad therefoge a Paince. Ty intifoiction over the earth, be ferued onely the Load of beaue, being a boly one wholy bevicated to God, be was the expounder of his holp will and pleafure: and the chiefe Prince & first parent of al mankind. Who bauing in body a most comely a goodly personage, in minde notwythstan-Dinge attaphed to bonour due to celediall creatures, in fo much that throughe a beauenly inspiration, be could forethew many thinges to come. And thus naked be wandled in p fweete and belectable gardeine. Foz neither waten be any kinde of beffure to cloth bimfelf, whom the tharpenes of no kinve of weather could greeue & offend, neither had be about bim any ftaine, tonfeemelp thinge, for the couering and hiding wherof, be might be carefull. And bee bad a law ginen bim that be thould exercife that free will that was geue buto him in the practife of bertue, that at length bee myghte by bys owne bemerits beferue to bee of the number

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numbre and company of beauenly fainctes. And the lawe was that he houlde not prefume to touch the fruite of a certapne exceopinge goodige tree whyche conteined the

knowledge of Good and Guill.

Goo gaue bim this commaundement not that be bifoaps ned that mã whom be had manifoldly bleffed, fhould baue the unberftanbinge thereof but that by that meanes bee moulde the better forfee and provide thole thinges which apperteined to bis good effate, and preferuation. For be knewe ryghte well, that if man were fette at libertye, bee mooulde arayabt way worke his owne confusion . therfore Bob Did moderate bis libertye, that bee agayne mpabt reftreine the fame by a bery necessarpe and expedi. entlame. Meither Dio bee lo muche forbibbe bim to eate of that fraite, as that he foulde not flippe in to that, which by that fruite was meante, and fignifped. For whither this was lignifped, that be thould not meddle with thofe caules ,og fearch by bis own induftry to attayn the know= ledge of those thinges whiche his capacitye coulde not reache and compaile : Dathat be thould not in the thoyle of good, and refulall of pll, ble rather bis owne lungement, then the will and pleafure of the almighty, by whofewife. bome be houlve peelve bymfelfe to be gouerned: oz this that bee foulde not inclyne bim felfe to the love of thofe good things whiche are mirt and intermedled with a nui. ber of euilis (For in the Ceriptures to knowe, is earnefly to belire and followe:) Therefore I lage whither be gaue that commaundemente to man that bee embracinge that fouerapgne good, that is not entermebled with any enill, Houlde btterly refule other good thinges whiche appeare faire and pleafant, and pet are corrupt and poploned, what moze wholfom precept and commaundement might baue ben ozdeined moze profitable for ma? For our wits are bt. serly confounded, and cloped to the fearch of those caufes, the ereedinge beepenes wherof oure wittes mape not be able

able to compatte and in any affayzes to folowe our owne brapne, and not to be leave by the wyledome of God , it is à moffe buboubted token of oure fall and btter confulion: but to be lead awaye from that good thinge which is molt principal and chiefeft of all other beyng beceiued with & fretnes of any bayne, and transitory pleasure, is to be bolben generally as a thinge baungerous, and beablye. This was the ellate of our first parente, which thould have bene moft happy & bleffen, if ber bab not bene acquaphted with that buge, and cruell monfterous beaft, that bath brought to all nations pellilent infections, and beter becape . For when that Prince of varchnes bnberftoobe, that aucthor of all finne and wickeones, and chiefe captain of thole angels, who (as we have beclared) puffed by with papte. mould through their own power be lyke buto the immoztall and euerlaftinge God, and therefore fell into the lamentable and pitifull pytte of perdition. I fape therfore when the beuill fam man mave of earth, afcende buto that place of glozy, from whence be fel , be through enuie wared whote and imagined all kynd of craftes and futtelties, to befrope and beteripe overthrowe the fate of mankynd. Takinge on bim therefoze the Mape of a ferpente, affaul. teth through quiles and fayned fleights the woman, who be thought tofuboue with leffe laboure, for that thee was fraile and the weaker veffell . De therfore enticeth ber, & with frete and fugred it oopbes allureth her to the eating of the fruite forbidden. Bearing ber in hande that as fone as thee thoulde take a tall of that most pleafant apple, thee houlde eftiones be infpyzed wyththat heanenlye knowlebge of good and enill . The woman therfore beepinge mar ueplouffpe allured with the fairenes of the tree, and alfo inflamed aboue meafure with the befire of that beauenly fcience and myfedome, was eafely induced to brinke that cuppe of beadly poplon, offered buto ber by that moff pettilent Derpent. Chus the woman neglectinge the com:

commaundemente of the motte byghe God, and gratious geuer of all goodnes, by whole fauour and mercie fbee rerepued lyte, and was indued wyth many giftes, folowed the counfell of ber molt beablye enemy, inuitinge alfo ber bulbanve buto that mofull, and bloudpe banquet . This wasthe original and beginning of the mifery of ma, this was the roote of all euills. Berebence proceeded beath & immortality, which afterwardes increaled more @ more and with most cruell typanny oppressed all the world. For as foone as man bab peelded bimfelfe by fufferance, to bee corrupted with the filthy contagio of that foule fault, that euill immediatly ranne to the bapnes and fearched euen f berpe bowels of the bodpe, and at one time bid flea & mur. ber both bodye and foule. Whiche the flely and wretched foule of man incontinently feite, when it perceiu ed it felle feperated and haled from God, from whece it toke bisbeginninge ,and by whole biuine power it maputened lyfe, & whenit buderftode that the bodpe magnot to feele barme of iniurpe by tharpenes of ayre, and at lengeth thoulde be bereaued of life, after it bad palled through biuers biffref. fes, moft bitter and greuous lamentations, and forowes, and of beathe and moztalitye thefe weere certapne and euibent fignes and tokens, trouble fome motions in the bo-Dre, whyche beclared the myndes inconstancie, affections fubiecte to no rule of reason and bnberstandinge, and bile, chaungeable and waueringe befires. For this was mofte fullipe becreed, that bee whiche bad brokenthe commaun. bemente of his lozde, and moft impubently and wickedlye Robe agaputt his will and pleafure, in like maner fould hauethole whiche before were obediente, rebellious and contrarily disposed, allaping most besperatelpe to inuabe and ouerthrowe the fortrelle of reason. And whereas two things efpecially belonged to mã, that is to excercife bim felf in action and contemplation ,and therfore was induct with a reasonable soule, that in what soener be toke in ban bce 201910

be thoulde wpfelp gouerne enery affecte of the mynde and imploy all the power of his foule in the fearthinge oute of beauculve wylebome: be in both thefe partes was beeply wounded. For the mynde, when the cleare lighte thereof was ertinct , wher with it before gliffred glorioufly, lape now ouercaft with barknes and obscurity, and the whole ogber of lyfe beynge as it were with barcke nyabte ouer. whelmed, was welnigh put befibe bis rule o foueraigntye.fo p although in that barckenes fome glimfe oflighte appeared , pet coulde it not thereby be quided to the ende belireb . For the realonable, foule wes milerably afflicted and wounded beepely, and biuerflye toffed mith trouble. fome flormes of the mynd, whiche it coulde by no meanes refift . Then thameful flithines thewes it felle befoze, that tome biknowen ,by the balye fyght and monfferous afpecte whereof our firfle parentes bepnge bilmaped, howbed themfele es in barcke woods, and couered thofe partes with leaves of trees whiche they felt to bee molt friuing agaynft reason and bnderftanbing . Deerebence came all kynde of corruption, herebence rofe al folith & bain opinions. Fro this fountayn fprange all bile and wicket Di fires : from thence came grefes beracions, ell carnall and flethelye luftes whiche eafelye wayth and warfe the fraielty and weakenes of the mind whytherfoeuer themfelues are bene and inclpned. And thole mileries that hapvened to the mpade, were also imparted to the body which was appointed to endure mofte papufull toples, and laboures, and at laft to fuffer the bitter panges, and papnes of beath. And in fem to conclude, man was in fuche cafe left, as they are that beyng remoued fro bigh begre, a fro a fingular hope of further preferment, are caft bearlonge bowne into excreme milery and wretchednes . For bee was (popled of all his canamentes, expelled Paravife,tftrannged fro bis own boule, bis owne country & the goodly felon fip of f beauely wights, and that which mought arccue.

greue bim molt of al being thut out from the love of Goo. which was afore ratefied buto him by affured couenaunte and promife, the relioue of the whole race of his life be frent in continuall teares, and in calamitye, and myferpe moofte incollerable . And whereas bafers and brambles (which by the commaundement of God, the Earth brought forth to bis paine) pricked bis boby : pet mutch moze tozmented was bis minbe, beinge wounded with the remembraunce of his beynous contempte, and tranfareffion, and with the fecret knowledge of bis faulte within his owne conscience, which kinde of remozles, and gripinge griefes woulde fuffer him to take no belight in wolldely pleafure, and bid continually brawe afine all bis cogitacios to the belire of his former felicity, & the felible feelinge of his prefent miferpe . Sothat this beauines-& bart breakinge which now happened, prouch manifeffly the tre to be of great bertue and efficarp. Foz nome hab be by his owne bebe fufficient experience, bow much mife re grewe buto bim by bis mifchienous acte, and prefente euelles fo waought with him, the better to knowe profperitye, when we happen to fall into fome abuerfirp.

This was the miserable wretchednes and lamentar ble missortune of our first parente, into the which bee sell headelonge, in that, peeldinge unto the temptation of the serpent, he sortooke his sourraigne Lorde and God. Reither did he oncly undoe him selse, but also utrerly spoyled his posteritye. For whereas by course of generation we descende from him which is himselse sicke the diseased, it cannot be chosen but that wee shoulde drawe neare but a him in the similitude of instructy and beyond offence, and beinge corrupted with is though derived from him, wee should be borne inseased with the qualitye of the same nature. Therefore all postersey hath suffered through him a greuous, and deadly wounde. For where as our budge standinge and reason is not a little decayed

D. I.

throughs.

through the incurable malavie which we have fallen buto bs,from our firft parentes, as parte of our inheritaunce. it commeth to palle that all our affections and pallions of the minde like as wilde beaftes uncheinen, ware outragie ous & not able to be maiftered, not fufferinge the mind in a quiet fape, but bifquietinge the fame with infinite berations . The feelp minde therefoze troubled with feare, and luffull befire, and miferablye plunger with biuers kindes of maladies, and distemperatures, is fo into contratie lives plucked, and baled, that it is almost belives it felfe, in fo much it is leave whither any willfu'l and licentious pleafure, and pettilent appetite will bringe it. The image therefore of our first father fufficiently expressed in this fo greate changeablenes and frailty of minde and body, byo fow in be the feede of all other milchiefes, wafterwards byd inuade the children of men. For firfte of all when thole outragious affections had by litle and lettle biminifet & quercome the power of our bnberftanbinge, then was pt apparant that man his countenaunce aduanced aud lifted by to beauen, nowe beinge bilgraced was moze prone to looke on the Carth, and beinge thereon fullpe fired, repofed all the confidence and flave of his effate in vaine and worldly goods. Therefore the love of bonetty, the glorpe and honour of true nobility mult of necessity becay, and be extinguished becerly by the neglede and contempt of that chiefe and foueraigne good, in which remaineth the fume and perfection of all true benour and godlines. But whe the ble and cultome of finninge increaled, & Dapely grewe to greater force, and was founde more aboundant, it came to palle that no borrible acte could be imagined, whither it proceeded of lufte and concupilcence, or of raginge farpe, and impudent bolones, wherewith man befiled not bim. Telfe . Reither vio it luffice bim to committe all kinde of billanies whereby faith and the leage of common fociety might be bindzed : but he fought againft God moft high, by

by pollutinge his relligion, and violatinge his boly lames and orvingunces. For whereas their mindes were ouerwhelmed with barkenes, they coulde not eafely compaile the nature of any thinge excepte they bab a certaine war. rant from the epe, either fome other crternal fenfe of the boop might geue them knowledge thereof. Therefore fec. ince they could in no wife binberffand the mately of God. a hab bent themfelues to the beholding of the Sunne, the Moone, & the Starres in whole beautyfull and cleare afpedes they were exceedingely belighted, they beganne to bonour and worthip them as though they had contepned in them the beuine matelty and Godhead . From thence theyeftlonesfell, (for the minte beinge clogged with the multitude of iniquity could not fap in the Starres themfelues and not onely to moztall men, but alfo to bautifb crea. tures (as longe as by them they reaped any fruit or como-Diep)they orbeined biuine honour to be attributed, & when . thep were bead, aulters to be erected and bedicated buto them . What hould Frecite the Agiptian Serpent? What houlde I make mention of the wicked and horris ble bonoure Done bnto Ofiris, and Ifis ? What thoulde I call to memozy freft of their Idolles, bearinge the image and likelines of boutifh and unreasonable creatures & A. gaine it were to no great purpofe, to unberftanne of the ce remonies of rather renelles of Bacchus, was it mape av. peare by b wood it felfe, were to a certaine furious rage &. mannes bone and celebrated. Co conclude what fould? I rippe bp the rable of that byle and ftinckinge religion. which bath abufed the fimplicity of all natures, and befiled all people not onely through licentiouines and outras gious wickednes, but alfo by bloudtheddinge and betefta. ble murther. As though it were lawefull and no offence. if it were bone by thewe and colour of religion, to abando all boneft and hamefallnes : which was both in the ceremonies of Venus, and Bacchus bfuall, and in many of the

reft folemply practifed, in fo mutch that fuch borrible and Deteltable cruetep bath bin fbewe,that their Aulters bath bin ofcentimes imbrued and flapned wyth mans bloude. The which thinge verelpe bath bin pactifed not onelp amonge the Barbarians, but alfo where learning and bumanitie bath bin professed. For both the Rhodians who for credite of learninge were Supposed to have Minerua their Patronelle, old offerre in their yearely Sacrifice a mato Saturne. And almost all the Grectans, before they mould marche on towards the fielde, woulde after a mot peteffable and borrible maner befile the Aulters and Ce. ples with manslaughter. And the Romaynes thoughe not often, pet fometimes wyth men offerred bype in factifice, thoughte good to appeale the wath of their Gods. Wiberefore litle is it to be marueiled at. if the Thracians, the Frenchmen, the Scythians, and other Mations, at that time bopbe of all bumanity and good civility, embraced and well liked of thole Dacrifices, by the inftigation and motion of entil (pyzites, which conlitted in murber and effulion of bloube. And to fpeake of Diana bonoured in Scithia, which was never fatiffped wyth bloude (that I mighte let palle the other cruell Gobs of the gentiles) it is manifelte that the Princes of Phanicia in the greate calamities of their country, were wonte butcherly to kill for facrifice that childe which they most entierly loueb. The Ecclesiasticall Bistoppes boe witnesse also that this was the maner in Scythia, that parents layinge afive all good Mature, and fatherlye love and pitie, were wonte to appointe, and as it were consecrate their childien to the fire. But what do I stape in this matter, whereas it is belivered buto by the bandes of manye wayters, that almost no facrifice was done by them with. out some notable and great impietie. In fine it came to paffe that a wonderfull immunitie and liberty in finning, followed that outragious furie and wickedneffe.

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For whereas it is the propertye of true religion to keepe men within the bouves of butpe, after that, that religion was publifee & allower which bio not only fet at naught all buepes appropried and belonginge to boneft hamefalt. nes and good humanitye, but allo brought men to this a upnion that the Goves were pleafed in bulawfull luftes.in bloudsbedinge, in wilfull and bogrible murber : nowe is coulde not be cholen, but that at menin general thus bef. perately fet, foulbe ocfple thefelues with al kind of beaftlines, and beteftable billany . In the ende it came to paffe that finne takinge roote ,and beginninge of the Deplauation of nature, then increased by ble, laftly perfored and con firmed by bucleane and bilereligion, fould worke the beter buboinge and ouerthow of all mankpube . But parabuencure fome man wil fay what of al this' bo you think in that areate wracke and becap of bertue, to baue ben remapning not one ligne, or relique of true nobility nepther any one man of those auncient tomes, to baue giuen bim-Celfe to the trubie and love of bonetipe? I cannot benpe but manye in that common milerye of man baue bene allured through that counterfast the we of boneffp, and baue bene after a forte firred upp to the exercise and practose of bertue . There was no boubte , there was the image and character of God imprinted in the mynde of man, difgracen through finn not clerely put out, and beterly ertinguifbed. And when thou bearefte the image of Goo, thou muft not thinke I meane any foche picture as might be paynted by Protogenes in a table of curioully fette out in couloures by Apelles, o) any other refemblance of anye thinge made in puorie by fom erquilite craftesma, which might reprefet & lively image of God, for bimage of god is nothing els but p imitation folowinge of bis bertue as near as a ma politile map . And that is, a prouident wit, able to co paife many things, quick and fbarp , conteining within it felfe all feedes and caufes of vertue. Therefore whereas mee

me are by the bandle work of God thus made and created, nothing is more agreing to our nature, and constitution, then true worthines and bonefty. And if fo be that we had. bene from the beginninge free from the infectious contagion of finne and iniqui pe, and beliuered from all fonbe: peruerfe oppnions, and from all beynous and beadipe offences, bertuett felfe wonlbe haue eafelp wonne bs to the loue of Godlines. But whereas the multitude of thole fo many mischiefes conspyring together seketh the spople of this image of Goo, itis molt commonlye lead away fro the good inclination of nature :and then falleth oute that contencion and as it were ciail broyle, in which reason enlightned with a certapne glimle and fimilitude of viuine nature oftentymes bictozioullpe triumpbeth: but is mas nie moze times lead captine and peelbeth to beattlines and fenfaality, pet fo , that it leaneth fome certapne fignis fication of voloure and griefin that Ariuing and as it were Dawinge backe,it is caried away from bertue and Godlines. Thiche manifeftlye prouetb that the fparcke and grace of vertue mape bee throughe fome lewbe lufte and outragious concupifcence enfeebled, but neuer fuboned. For no man bath ever bin fo exceedinglye given to licentioulnes, either lo bronken wyth the bregges of lenfuality, but as foone as that wavering and wilfull pleafure(the miffie bapoure whereof had bleared the eyes of his bnoerflandinge) was banifet, waring beaute, crucifping bim. felfe through forrowe and lamentation, be was in confcience grenoully tomented . Which & pong man in Plautus. fufficiently tellifyeth, for be in this wyle complayneth.

Al thosethings knew I perfectly which thou didst the declare I had in mind imprinted fast, how I did never spare. To sped & spoile my fathers goods, to stayn their aunciet name. That glory purchase to our race, and eke renoumed same. I knewe what beste did mee beseeme, ne coulde it put in vre, Such force did Venus worke in me, so did she me allure.

यवाक्ष

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Mhereas bee maketh mention of the force of Venus, it mape playnly appeare that be noteth buto be thole end affections and the inconstancie whiche wee received of our firft father whiche allo grew and was increafed, through the fin of al potteritpe . Agayne where be invaieth againft bimfelfe milerable and wretch that be was, and by an inward confiberation of bis offence conceiveth griefe,berein be theweth fome fparck of grace and beauenly wpfeboms which belighteth in nothing except it be boneft, and rightuous . There are who can beny but there are in bs by nature remapninge (that we returne from whence we baue Digrelled) the lebes of bertue, the feruet and earneft zeale of bonefty, the belire and love of true nobility. Bet notio. flandinge fuch bath bene the fraplip and weaknes of man bis nature, fuche bath bene the calamite of man throughe fynne receiued , that although bery many through a good inclination of nature baue attapned a certapne apparante thewe of bertue:pet bery few baue imbraced the true and perfecte forme of bonefipe and vertue. For albeit they affected a certapne kynde of worthy renoume, yet what true morthines was, they knewe not, when they never looken by into beauen, whence wee ongbte to ferche al true and perfect bertue. And bom couloe they bebold the beauens's whole minds were fully firt on the yearth, fuppoling they thould birect'al their benifes either to the gatheringe of morloely pelfe and riches or to the attarning of fuch prapel fes and glozy as the people pleafed to beflowe on theym. I pray you therefore what have those folye fellowes, and great wife me gotte. which lived fo manye yeares agoe's what hath most noble & baliaute Emperours copasted by their worthy and greatenterpryces taken in band for the titles of bonour and glopp ?map we thinke thep baue beftower al their industree, labour, and trauaill, in the feking ofglozy and renotie in bayne 320 boubt in bayn. Foz they carefully embraced that bertue, that was fayre and aldoop

goodly in them but in bebe a couterfayt, a bayn thabote: For all menne although they had before their eyes a certain releblance of bertu pet couldithey not kepetbefelues fafe a free fro the comon plague and infectiothat annoped generally all mankinde. Mepther could thep be beliuered from thefe araunge malabies of the foule wherewith they were miferablye entangled , whereas it was not in their owne power to belpe themfelues: and God both the foun. capne, and laft ende of all bertue, by tobole onely bertue, they mought obtayn it, they bid not with the eyes of their mynd fufficiently beholde. Therfoze there reigned in that age no true bertue but the falle and counterfapte forme of bertue :no true and perfect worthines, but the bayne fha-Dowe of worthines: no true belire of renomne, but a vietenfed, bueulp and fonde lufting after fame and glozpe. All whiche trulye were not fo muche incited tith the ercellent , & belectable fhape of boneffp it felfe as that 'thep mought mounte by to the fate of honour, and with abmiration be reverenced of the people, Did take in band thole notable and famous actes. That if it fo be that they which fremed fomewhat to put to their inbevour to their attay. ning ofbertue hab not ftruite oftheire labors, what may be thought of therette, who havinge broken the bandes of prety, toneffre, and godlines, bid buto nothinge fo much bende thefelues ,as to enterproce all horrible factes and. billanges, therby to fulfil the immoberate and outracious lufte that they had, to make profe of allthinges.

In time past lury onely kept it self within the compasse and boudes of dutie, beyinge lincked and areyghted in withe the lawes and precepts of God, and with most pure and sincere religion, and a longe tyme free from all abominable superstition, of whiche it is writte. There is no Idoll in I acob neither carued image in Israell. The lorde their God is there.

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And in a nother place : God is knowen in Iurie, and his holy name in Ifraell. This Macion Did biligently exercise it felfe in the ftubpe of Wolines, and hopinge for the life to come, pactifed as muche as in it bib lpe, all maner of vietie and righteouines . Motwithftanbinge the nature of true and perfect Godlines was not expressed in their law, but fuch a kinde of boneftie, which mighte feeme to haue bin not absolute and entire good, but rather an bnfini. thed and rube thape of honely. Roboubt it retrapned men from many wicked, and wilfull enterpaples,it with. Roode furious madnes and impietie, it did feuerelye and Barpely punifhe offenders, pet Did it not leade and guide any man to the perfecteff and bigheft fteppe of bertue and wpfedome. For they were prouoked to the love of vertue, not by the incitinge and allurement of bertue it felte, but partly by bread and feare, partly by prefermente, appoinsed for fuche as did furpaffe all other in innocencie and integritie of lpfe. For whereas thep fame in the firffe og. Dinaunce geftablifhment of the Law, flames of fire flathe out in enery part of Deauen,the Carth,and aire to quake weth the behemente and terrible ratlinge of thunber, Araunge lighteninges fall from the firmament, through the flakes and flames, whereof the bigheft mountapne on every five was fet on fire, belibes the Dzeadfull founde of the trumpette, the wonderfull Imokes and thicke millie cloudes, and the reft of those terrible aspectes which manifettly veclared the maieffie of the Godbeade it feife prefente: thus beinge marueploufly baunted wyth feare, and Ariken with allonishmet, wyth lowbe boyce they call by pon Mofes. Speake thou (fay they) bnto be, and wee will eftfones giuceare unto thee. Let not the Logo fpeake unto us, leafte bapply wee vie. But bnto all this what aun. twereth Mofes 't De biobeth them to be of good courage, and giveth them to bnder fand the provident will of God. Feare you not (quoth be) for God is come to proue you, ·563

and that you should stande in awe of him, and that you Should finne no more. Which in effette foundeth thus . As yet you are not by the will and appointmente of Gov free from wicken beliers, & from other euill affections of the mind : nepther are you fuch which of your owne good nature will be broughte to bonefty and Godlines . This terrour therfore God bath friken into pour mindes,that at the leaft by that meanes be mighte reftrapne you from pour wilfull and wicked wayes . But wyth what rewards both be allure them to the erercife of bertue's Cat wyth the fame almost both bee intice them, the which the rube and ignozant multitude both fo much beffre & wift, wyth plenty of come, weth aboundance of riches, weth Counde and perfect bealth of the body . But if that be one. Ip to be termed bertue, which not coffrapned by feare, but by a mere boluntary motion both beroffice and buty, and taketh anye worthy enterprice in bande not for the attapninge transitopy thinges in this life, but because it birectethit lelfe to God the finall ende of life in beebe , then how may that be beemed a bertue which is by feare forced and wrefted oute, whole ende and felicity is put not in the true worthipping of the euerlafting God, but in the carefull coneting of worldly commodities : I would not have thole bereby lignifyed, who bauing more experience of the frailty of man bis nature, righte wpfely bnberftoobe that they coulde not of themselues perfourme those thinges p were commaunded in the lawe, except they foulde feeke refuge at Gods bands, the onely ftap of ruling & guibinge their liues aright. For they that farre palle ball other in rare and lingular wpledome, had no confidence in theps owne naturall frength, and bib put their whole trufte in God, and being confirmed with the power of the boly fpirite, came to the highefte perfection of bertue. Tho notwithftandinge were fewe in nomber. All the reft, who eyther leaned to much to their owne reason and babetffan. Ding,

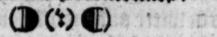
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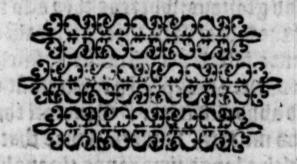
bing of for worldly refpects bid their buties, could by no meanes purchale renowne, to bertue bue and appertaps ning nepther could any longe time because of the infirmitie and imberilitie of their minbs, continue in good liuing. nap rather fell beablong into great and boarible impiette, beinge futangled and fnared with wicked befires, and the entifements of moft filthy pleafures. Befibes this many of them when they had befiled and polluted themfelucs. with the foule and hameful flinkinge finne of any fuper. fition whatfoeuer, they were in that Defperate flate and condition, that no outragious & Deteffable billanie could be imagined, which they willingly woulde not committe. in fo much that they would throw their naturall children. into flaming fire, in bonour of their falle & fayned Gobs. Of this to great and notable impietie, furie, and madnes, many boly and worthy fathers complaine, but especially Ieremie moft lamentably aboue all other . for example, when be fpeaketh in the perfon of God thus : They have broughte their wickednes into my house, in which my name is called upon, that they might pollute it, and that they might builde alters in Tophet, which is in the valley of the sonne of Finnom, there to destroy their sonnes and daughters with fire. And agayne, This place shall not hereafter be called Tophet, and the valley of the sonnes of Ennom, but the valley of murther, And I vvill. bringe to noughte the Counfaile of Iuda and Hierufalem in this place, and I vyill cutte them with the fword. in the fight of their ennemies. Thefe wordes fpake le-But it is not necellary to rippe bype the rable of. thole mischiefes, with the which that Macion was infeden, through the corruption whereof, true beliefe was Decaped, and relligion fubuerteb, the law of God brought in. concempt, and by the meanes of luft and fuperfition, tro-Den buder foote. It is fufficient that we bnberftand p not fo muche as in that nation, but onelpin a bery fe we, there remape.

remapned the belire of true and perfect bertue, and o the areatest parte of them yelved themselues thatil to moze impietie of finne & wickebnes, then any other men . Reither is the crime to be balued alike in bim that bath bab no kinde of inftruction and learning, as in bim, who to all kinds of bertue bath bin by the lawes of God trapned and Directed. Chat if neither reason to men ,noz practife to the bertuous, noz the lame to the Hebrewes, han fufficient force in it felfe to the attayning true and perfecte comme. Dation and gloppe annered to bertue, and nothinge els in thinges appercapning to man, is left to put be in minbe of bertue : it followeth by good reason that all perfection & worthines of true bertue and nobilitie lay bibben and ertincte all that time of our aunceffours, neither that there was any place in the world, whither the abbomination of finne, as a certapne beably and pellilente infection Dib not Merelye this was that huge and monfterous creeve. kingbome of finne and beath, which had a longe time oppreffer all Mations, of the which the boly Scriptures in fo many places complaine. There is no man (fapth the Scripture) which loueth iustice and righteousnes, there is no man that seeketh earnestly after God, all men are gone aftraie oute of the right vaye, there is not one man liuing that hath done his dutie, to conclude all the world is oppressed with the tirannie of sinne, and the crueltie of death. This allo: All men are occupied in the studie of vanitie, they are caried awaye with dreames and fayned phantalies. They embrace nothinge but that which is voyde of wisedome and honestie, and full of all errour and damnable impietie. That allo is a moffe worthye faping, wherein the glozy and flourifhing effate of man is compared to graffe, and to the flower of the fielde, which if any boyfterous blaft that happen to thake, it is fo fcatte. red that the leaft figne thereof mape be no moze feene and perceiued. Duch like buto f laying of Clate . All flefh is graffe

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grasse, & all the glorie therof, is as the flower of the field, the grasse wythered, the flower eftiones vanisheth away, but the word of the Lord endureth for euer. All which en uively proue, p there was no lively a perfecte image of dignity and worthines, after that fall of the first man, nor any absolute kinds of true and righte renowne, nor anye forme at all of true Robilitie, when all the worlde was bniversally overwhelmed worth all kind of since and abhomination, and all things over spread with darchenes, had loste there beautie a seemelines.





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Dw sufficiently (as I thincke) it may appeare, that the nature of true and perfecte bertue and noblenes, hath these manye yeares passed hen hive in darcknes: whereas the chiefe, and sourcigne good was to most eparte of men beterly buknowen: whereas

the petitient and tprannical raigne of finne bab enfebled b. force of mannes reason: whereas their righte worthy attempts, who in witte and induffrious trauaple ercelled o. ther, ffretched onely fo farre, to practife and exercise one onely kinde of bertue, and that not in brede, but in word & thew goodly and glozious: whereas they also that had bn. Derstanding of the law of God, through weakenes and imbecillitie of minde, infected with mofte peffilente and pernicious errours, were occupyed & conuerfaut in all kinde of filthines and abhomination. Generall therefoze was that plague and milerie, bniverfall was that fier brande and flame, which a longe time ranne throughe the whole world, that barcknes was common genery where, where with all thole meanes to attapne renowne and worthines were couered and obfcured, till the time came which by & fecrete purpole and prouident will of God, was before all wolldes beclared, at what time man kinde fould be beliuered from lo great milery and wzetchednes . the Sonne of righte oulnes appeared, who difperled the foggie milte of errour and impietie, that afoze barckned \$ mindes buberfandinge, and gaue a cleare and beauenlye light to the feely & miferable effate of man: Wen began to theprepes to behold the true feemely thape e forme of bo. nellie. Then beganne they to be inflamed and ffirred byto the attayning of prayle & glopy incidente onely to true and perfect vertue, being by the holy fpirite of God birected, & Elfa-

established. Who cruly was not so much incensed against man in the consection a punifhment of his beynous tranfgrellion, be would cleane blot and race out of bismemoric the most excellent image of bimfelf,imprinted in man. But rather for the ercevinge greatnes of his offence, bleb a milbe and gentle chaftilement: and allo appointed toma fuch a paine, as whereby bee foughte not feuere reuenge. met of his impietie: but to applie to his offeale, a bolfome medecine and remedie, & to recall bim againe to bertue & boneftie. But it was necellary by blaw of righteoufnes, p fome, whole welvoinge through their intollerable prive and fubbernes, was not to bee hoped for, foulde feele the whippe & frourge of feueritie, onely to be a terrour buto other : and they beinge an example unto them, it fell out p manpe returned from their wicked wages, & by that meanes the nomber was farre greater of thole that might retopce in the loue and mercie of God, then complaine of his harpe and leuere iudgemente. " To conclude after linne and wickednes was once committed, all meanes pollible were beuiled, to beale feftered looze, by finne procured. There were laid forth menacing threatninges, there was fente amonge men beath and beftruction, generall ouerwhelming of waters, great walte & burt by fire. Againe, there happened Araunge fights & probigious monters, to feare and terrifie the minds of me. Further the broiles and tumults of warre, the otter ruine and fubuerfion of countryes , had this meaninge to Arike into men fome remogle of linne, and to withozaw them fro their wickennes abbominacio. On the other live the comodities of this life, the law fet bowne by the finger of Gob, the inditutio of boly religion, Gods promiles, his exceedinge benefits, were to reduce men both to their butie , & to the purchafing of they owne bealth & laterie. God therfore of his entpre and fatherly clemencie, goodnes, and mercye, prouived for the lafegarde and prefernation of man his e. State by all kinde ef meanes, whether they were

orbanned for bis chastifemet,or for a meanes to allure bint to bertue & goodnes . But after that the ertremitie of bis fickenes fo much increaled, and his wickednes wared fo great, that his wounded foule feemed almoft incurable, & chiefe and principall of all Philitions, applyed bnto bim another foueraigne medecine, and gaue bnto bim an efpeciall preferuation, not onelpe co repayre that mbich was impapred, and loft by bifcale, but alfo fullpto reffore bis former bealthe, with further encrealinge the fame wyth Arength, and all other necessary supplies . This no boubt was the wplevome of Almighty God, the eternall Conne of the father eternall, begotten in fuch wpfe as no tongue can veclare, the perfect image of bis fathers glozy, fountaine & welfpzing of life & immoztalitie. De therfoze who bad in the beginning of the worlde, imprinted in man the hape and liklines of bimfelfe, bath loled bim which was bound worth fetters of finne & beath , & compaffed about to al kinde of mifery & calamitie, and bath by bis linguler & Diuine prouidece reftozed bim to bis former liberty. Firft therefore it was expediente and necestary that, that abbominable and molt haynous offence wherewith mankinde generally was infected, thould be wathed away : and that the biolating and befacing of the relligion of God foulbe be by fome boly facrifice og fatiffaction raunfomed, ethat the filchie faine by wickednes and finne recepued, foulde be clenfed, and cleane taken out. Chatat the length man beinge thus belivered from the bondage and typannie of finne, mought recouer the mostby titles of bisaunciente Dignity and renowme, and in the ende attayne the glozy of lyfe euerlaftinge. But no luch facrifice coulbe polliblye be found, by which fo great impietie might be purged, 02 the iult iudgemet of God fatiffped, og the faine recepued, quite and cleane taken oute, and walhed awaye. Terefoge we all befiled wyth finne, fubiecte and theall to moffemoofull calamities, foyled u pth the fundes and fifthye

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frothe of all kinde of bifboneffp were boine to perpetual? and euerlaftinge miferpe. This houlde haue beene our wetched and bufoatunate effate, excepte our moft bountefull & mercifull Saujour Christe, bab beholden by molt milerable and curled caitifes with the cies of his mercy, & hab of bis finguler gracious goones, taken bppon bim b true fourme and hape of man, and retaininge Bill the maiefty of bis Goobeave had after a wonverfulforber bnited and lovued thereunto the nature of man . Therefore the Lord and Ruler of all the worlde, at p bendinge of whole browe the Deauens and Carth bo quake and tremble, to the intent be mought bringe man (lamentably loffe anort) pelled out of the territory and pleafant place of Paradife) to bis natine foile, and country againe : bee befcenbinge from the bigbeft beauen, was convertaunte bere with vs in Carth. in fuch forte b bee neither lapo affoe the rule of Beauen aboue, noz pet bio feclube and feperate himfelfe from the fwaie and gouerment of the whole world belide. By this league and mutuall confunction of the beuine and bumaine natures, finne that bab taken Deperote in man was incontinently plucke by by the roces : the rule and auchozity of beath was abzinged, and for all manner of wicke ones to the pureft and bolieft facrifice o mouatte be, fatiffaction was made . for what more bolpe kinde of facrifice could be innented, then that which was bone and celebrated by the Highest Bishoppe, who was by the aum cient Prophecies of the boly Fathers faire to be a Priefte accordinge to the order of Melchisedech? Who mave facrifice not with thepe or calues, or any offeringes by the vainc supersticion of men allowed of, but with his owne most precious bloude . Tho that bee moughte keepe bs from that Deathand Deltruction that Die bange ouer our beades, was content for the generall faluation of baall to let thole thinges light uppon his owne beave, and for our fakes cooffer by himfelle a pure and bnoeffen facriffce. J. C. Maringhappeared in the

Tabo fuffered bimfelfe to be fcourged with roobes, and to be banged on the croffe, that be mought beare the puntfhment of our generall offence, and appeale Goos wath against be with the facrifice of hisfacres boby. O excee dinge greatnes of God, O plenty infinit, and vnmeafurable of the benefites of God, and wonderfull largnes of his giftes, heaped and powred vppon vs. De the maker of all thinges, by whole vower all thinges bothe aboue & beneath were framed and finifhed : who ruleth and bilpo. feth all thinges, the ercevinge glozpe of whole matetipe the Weauens canot containe, vio lie inclofed in the wombe of a most blessed, Virgine, and toke bypon bim the berye true and perfect hape of a man, that be mought place man in some begree and beuine perfection. This was that which many bundged peares before was forecolde by men inspired with the boly abolte: to witte, that time woulde come, that God couered with bumaine hape, thoulve ble the office of an inftructer and teacher, thould beliver bnto bs the hollome discipline of vertue and godlines . For Esaye writeth thus. All nations shall runne to him. and mutch people shall goe, and they shall saye, come ye lette vs ascende vp to the hill of the Lorde, and to the house of the God of Iacob, and he shal teach vs his waies, and wee shall walke in his pathes. And in another place be bitereth luch fpeach as if God the father fould impart bis minde and counfell with bis fonne. In this manner: I have appoyncted thee to be the atonement betwixte meand mankinde to be a light to lighten all nations, to make the blinde to fee, to fet him at liberty, which is faft tyed in chaines. Againe in a nother place the fonne of God speaketh thus of him felfe . The spirite of God refteth on me, for that he hath annoynted mee, and fent me to instructe the meeke in spirite, and to remedye the that are afflicted. Baruch the Prophet calleth bim God, from whence bath fpronge all knowledge, and wifebome. And a little after this, be faith : he hath appeared in the Earth and

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and talked with men. And loell both with thefe woodes Mirre up all Godlymen. Reioyce O you fonnes of Sion, and be glad in the lorde your God, for that he hath fent you a teacher to instructe you in all righteousnes. There. fore after that the voice of that beauenly botter in barke. nes gaue lighte, & bab inftructed mankinde with the rules of true religion, and the bifcipline of wifevome, and bad taken away the greedy mindes befire of humayne ato tra. fitopp pleafures, and had theewed them that nothinge in Carth was greatly to be feared, not beath, which killeth onely the body, but both not fo mutch as touche the foule: not want of children, lacke of friendes, pouertpe, and fuch like, which if they irche and grene the carcas, pet neuertheles the good efface of the foule, which is immortall, they cannot burte, and had taught them afterwardes to imbrace charitye, lyberality, temperaunce, when be bad beepelp impainted thefe thinges in the minde of man: and bab confirmed the bartes of his folowers and auditours with an affures hope of immortalitye, and inflamed them with a feruent belire of biuine perfection: who can boubte but the nowe not an image and flewe of tertue, but the monderfull execulency of perfect bertue allared them, that mere borne to renoume and after a merueplous forte infla inco 's What thall wee fay 's In that he bio not only teach. them to eyerede themlelues in all honelly and goolines. but allo coffemen their frength whereby thep mought be able confiantly to perfourme those thinges that be afore bas taught them. Which also by holy Dracks and 1920= phelies was aforelyewed! The eies (fairly be) of the blind shalbe opened. It is not to be buver floode that the holp Prophecoid prophecie thefe thinges onelp of bodyly eies. For all Thole thinges that have bene veclared unto be through the inamit and inspiration of the boly ghofte by elfole excellent wienine, are not to be applyed to the body, hat referred to the mynde, and fonle. Againe it folowerb. ne lette big haret end

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The eares of the deafe shalbe opened. The catteth them peafe, which bath thut their cares, to the intet they would not unberftande the will and pleasure of God, of whome Ieremye (peaketh. Beholde their eares are vncircumcifed, and they cannot heare. Motwithstanvinge Christe of his meere mercy bath brought to palle, that the beate with their eares thoulve receive good infruction. I pray you what foloweth afterwardes. Then shall the lame leape as the Harte, and the toungues of the dombe shall founde forth the praise and glory of God. What is buverftove by the lame, they are not ignozant, which are but ponge and Cimple Cchollers in diuinity. For they are lame that have any kinde of let of maime in their foule, by the impediment whereof they are Ropped in the race of piety & godlines: who can neither endenoure by force of fregth not by any meanes fo beale by fwiftnes of runninge, that they may obtaine the rewarde of vertue. Therefore confiver and ponder with pour felfe how manifoldly the foule of man is bletted by him that rettozed the liberty of man: and browghte bym out of baunger and captivity and and Tabogaue lighte to the blinde, opened the cares of them! that were beafe , gaue frifines to the lame, fo that like: Partes they are able to runne bype to the toppes of the higheft mountaines, and make engines to bellrope Ser-Laftly infances , fuckinge babes, and bembe: men can beter Dymines of praile, and longes of thanks ge uinge. But in this chiefly God die deale with be motte Ipberally, that wheras we were before altogether loll and forlorne, & no parte of oure life bapde of miferable brete chebnes, nowe by the greate goodnes and bealpe of lefu Chrifte, wee atg. reffored to oure former felicity. And per his benefyte in this one pouncte fante excrete all other , that he paured into man largely his wife bomt and grace, and with continuall care and Bubpe preferued bis boly tame, not ingrauinge and curioully caruing the faine in tables, but mott beepely impaintinge it in bis barte and inpude

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mente. For now nothingeletting the mente beringe in great felicity and bleffebnes, it bib mbolie pelbe it felfe to all kyno of righteouines, and celetiall viscipline, the bereue and power of the molt bigh and euerlaftinge God themen it felfe molte louingipe unto the foule of manne bepnge bis owne image and liklines, which be in bis creation bab endowed with al grace and bertue, and nom aupeared, and gaue bnto it a clearer light and bio inflamed it with an earneft vefire of beauenly wpfevome . And if the Lawe be nothinge els but a right and perfecte rule of reason, affarebly that reason which not onely by nature, but that whiche is muche and farre better and by the preft and readye belpe and power of almighere Gad was made faperfecthatit mought eafelpe applye it felfe to folome the will and pleafure of God, it canne not bee gainfayoe! but that it cotemeth the lamof Ond For thus it is writte in & Prophet Hieremie. This halbethe couenant which a I will make with the house of Ifraelh and After those dayes fayththe Lord, I wil grue them any law to possesse the bowels of the mandwil wry to it within their hartess? And this tame is Chail bimfelfe euen bewhichis scalled the unfoame and power of God the father swoods no mozitail men an example oftare and excellent berque, and the onely meants to gouern their lyfe by, bepnice alwayes piefent wychthale myndes which of buyure be made chaft ? bolperand be kindled chem beyng Girred leppe mich the motion of the boly spirite of Bod & to the pelise of imma?talkgloppe. And wherea by the capacity a under anome of manthere can be nothinge computer greater then the pole wer maiety and goobean of Chitte, whiche we knowe is packeute a images mich us by whole grace wee are most uspsainbrace concord perfect bernie certes thereis not tonge fo eloquent mo viscour scof man so copiente sann sa' rhetopicalschatean verlare fufficiently of effectually fest fach the erceepinge greatenes of the mercie, and themen tobich

cle of Gop . Anonoweme thinke I fee (molt renowmen Prince)that I baue through a certapne bolones incivete to poung men rafbelpe and abuenturoully taken bpon me fo great an interproce, as I that not in any one poput bappelp bifcharge For Jam entered into f difcourte of thole thinges as it were into the beepe ,and mapne Sea, with fo profotiones whereof all eloquence, and oratory of ma muft needes bee confounded and overwhelmed. But what boe I tpeake of the buderstanding of manne ! The beauenipe. Powers themfelues, ca fracely through their omine and angelicalibtterace mortbelp handle matters of fo great: importance: fo farre of isit that the tongue of a moztall ma,ofte Defpled with bapare and bulemely fpeaches can with exquilite learninge veloribe the wonverfal benefices of God, bestowed on mane Toy is there any manne endueuwiche luche lingular tepe of indgement shat bee ig! able to concepue, muche leffe expresse in woordes in what maner the Sone of God bath taken buto bim the thape end form ed funan and with to wonderfull a linke of coniunction buicen his and our natures, that beande berre God magmerfert man, that be mought clenfe and purifie the whole generation of ma, from enery blot & blemiliaf finneand moughe keepe them lafe, holpe, and butefiled fro all hymne of wickednelle: fwither what kyno of eloquence is able commette the miferpe of the croffe, whither Chiffi binifetten antiet and prepared as a butwark and engine to unversione late offert broto the force of our enemptous as ca fectoril agele worthines of the matteriefelf requireth: the unconquerable bereu of him wich the which he droke to the ground, and crumto in peeces that benemous fere pent, in a whole yower at me genevally were fallen, and excinguistes the farce fretebed kingbome of beath, aust vanily ed and put to flight all faper flields, muchar bacous behauburs. That in meane tome Nomitt that, bombe was rapled from peath and bearing with him the spoples. I which.

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which bee beepinge the bictoz and conqueroz in all battaits procured to himfelfe with wonderfull glozpe entered into the throne celeftiall that from thence forthe hee moughte bring pnoer bis authority & eternall iurifoictio al coutries, and nations . Allo that I omit to fpeak ofthat kindlynge of fpre of the bolye spyryte, wherewethe the Apolites mindes inflamed wyth a rare and fyngular con-Stancie, beclared thinges fecrete and beauenly, and filled the whole worde with Christes holpe name . All thefe thinges ftryke into our myndes a wonderfull abmiration, and through their exceeding greatnes bereue man of bis reason and baber fanbing , and maketh his tounge to folter, and flagger . Therfore it is a great mattet and bifficult , and not enely exceveth the flenvernes of my fimple witt,but is a thing, wheb cannot be compaffed by mans reache and capacity to becer and beclare any one parte of thole thinges, which not the boctrine and traditio of men, but the wylebome of God bath infppzed into our myndes, notwichtfabing:that fould haue ben convered, before we hab in our first enterance as it were valled forth out of the beauen. Row truely wheras we bau e bololy launched into the depe, we muft hopfe by our faples . Therefoze leauinge that argumente whiche we baue before bilateb fo farforth asit was lawful and we burft prefume, we wil by Gobs aide and affiftance briefipe fpeake of thofe thinges which concerne the worthie titles of a Christian name.

A Mo lirst as touchinge vertue pf (as it was of vs before beclared) ponely is to be demed a vertue, which proceed inge from God, alwaies is referred to God, and to him directeth al her actyons: and evident it is that the beauend and celestiall kynde of vertue did onelye procede originally from the doctrine a mighty power of Christ, and it was power onely into the myndes of the which were the

true

true folowers of Chailt:it conlequetly foloweth that one Ipin Chiffians the perfecte light oftrue nobilitge appeareth . For this is the onely bertue which weakened at the Arengebe and cutte a funder the fpnowes of finne which reffozed to the former bewtie the moft ercellet and bivine fubliace of the loule, befiled with al bneleanes, which bio make frong and lufty the feble frength of the foule with a marueplous fwiftnes and conflacte farre paffinge the o. piniowand crevit of men , which bath aliened all our rogitations from all himaine and transitory pleasures, to the fluby of holines and pure religion, and barb laybe open a fure and ready path way to beauen. Let any man pfit fo please him compare that kynde of vertue which was in \$ Gretians and Romaines both, that was to outward ap. parance morthy greate renoumne, with the nobilepe of a Chaiftia man, be thal eftiones perceine what great odds and bifference there is betwirt them both . Cheire bertue attained by mans trauaile and paine reffeth in things bayne and transitozy. The bertue of Chaistias geue to the by the francke, and free gift of Goo bath a molle affnred hope, fired in God. Theire bertue bath refpecte to tempozall treafure, and the glozious glifferinge of wordipe pleasures (whiche in thorte space periffeth and comesto nothinge) the vertue of Christianes respecteth onely the thinges that no time that confume, the thinges that are beauenly, and euerlaftinge . Their bertue barckneb with the contagions offinne, and brought low creepeth on the ground: but the vertue of Chaiffians beyng pure, and bu-Defpled (wpftly, and confidently flyeth by to beauen.

Their vertue with a waveringe hoope and fainte courage thinketh on their glozy. The vertue of Chaistians, reaseth a stayeth on a most forme and assured hope of immortality and thinketh certainely to intop the true fruits, and effect of glozye. Lastly their vertue puste by with most light and phantastical opinions sirreth by among sim-

ple and fonde men great admiration 1 . amined saluge The bertue of Christians illumined with the true liabte of holines, and fanctimonye, rauifbeth wyle men with the belire & loue of true @ eucriaftinge worthines . Co conclube in the one, map you fee a certaine balfe beabe image of bertue : inche other bertue ber felfe,farnifben with aff neceffary beatpes, and beautified and fetforth with all her bue titles, and omamentes. Againe belhall eafilp biber. fanor, wherein they both Differ, which will gene bimfelfe to the bider fandinge of their effectes e operations. For be that will examine and biligently confider Christian lyberality, mekenes, and temperance, and the offices, and Ducties that fpringe out of their other bertues : and will compare theym with the actions that procede out of his. manne bertue : Chall finde that the foule of a perfect chail tian man,is an holy place and Temple in the which the e. ternall Gobean of the bleffed Trinitye inhabiteth. Foz fo be bim felfeteftiffeth . I and my father will come to vifite him, and we wil make with han our abode and manfion place. And els where. I will make my habitath. on amonge them, and will walke vp and downe . Anb. Paule in many places calleth the myndes of Chiffians the churches, and Temples of God. Therefore where as Gobbimfelfe bath made bis feat, and Dwellinge place in the minbes of them, that trace the fteppes, and treade the pathwave of Chrifte, that bis aive and affillaunce beinge allwayes preff, and achanve, be mought inflame the with an earneft befire of followinge bis biuine bertue, ic is a riviculous thinge, co compare the bare the me of anye humaine bertue, to a vertue lo excebinge excellent,

Bat nowe touthinge nobility what should I laye? For if it be true that the wife and ledrned suppose all noby-litye to springe out of vertue, and do thinke the same to be nothinge els but a race, and kinred illumined with rare &

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fingular bertues, truelp that tocken family pis frapgot with viuine bertues, cannot be thought but to iffae oute of a binine race and progenp. And therefore me bonot timerouff, and ftaggeringelp, but with a lowbe boice, & bolbe courage fate p the whole generation of Christians fetch their petegree from Bon himfelfe. Who have not their generatio in that maner as the race of thole famous mosthpes that Homer wayteth of . For they, when fome of them excelled other in anpenotable and famous Atte, Did eafely challenge bnto theimfelnes a fapnet nobilitpe, referringe the first beginninge of their whole kinted to p falle and wicken Goboes of the Gentiles. But wee Chriftians truelp call our facher not lupiter, or Bacchus, but the highe, all mighty and everlastinge GOD . Meither can any man, without an bepnous, a intollerable offence, boubt of this fo mosthy anofamous gentility, feinge it is made euident and knowen bato bs by fo mange and fo im. munerable tellimonies of boly fcripture . Firft lohn the boly Propher of Goo, soth lave that those which hatbre. ceauso the faith of Christe, baue recepued this fpectatt benefft, that they are made the chilozen of Gob. In fo much that they are not in any wife to be effcemed of that line, to the which by colanguinity they are linked, or of that race into which by adoption they are recepued, but are to be re puted and referred as the offpringe, and children of God. Beholde (faith be in an other place) what benefit we haue received of God in that we are called the fonnes of God. But what faith Paule? In bowe many places? Dowe notably, home rhetoxically, boeth he bifpute of the excellencye of nobility. As where he callet Christe our brother, where he lapeth that by the meere bounty, and free grace of the holie sprite, we are adopted into the kinred and family of God. V Vheras he with vehement speach calleth that vniverfall creator of all thinges, the father of vs all. But can pon require a greater warrant then bis owne

owne testimony? Iwill declare (fapth be) thy name vinto my bretheren, and in the middeft of thy holy Temple will I prayfethe. And in a nother place . You must not call vpon any father in Earth, for one only is your father in heaven: finally this. I goe vp tomy father and yours. my God, and your God. It mere an envirs labour to collede and gather together all auchopities that racifie and confirme this bivine kinde of generation and kimet. But I have faibe inough and to mutch all traby, efpecially whereas I halten to fpeake of other matters . But this I suppose not out of the way to warne you of that they are not biverle families and kincedes in which we repole this boly and gooly nobility . For alchough they are by bloud feuered, by effate and condicion binerle, by realo of biffinct places infinite:pet after they are into one place affembled, to the intent they Bould them the letues baliant foulviars bnber their cheife, and generall Capcapne Chrifte, thep are incontinently tyeo together, & bnited with one bloube: of kinred, and confanguinicy . For thep have nowe laide! afibe all alliaunce and proximity of bleuve, by which afore thep were fevered, and beinge abopted inco the boute andi: kinrev of Gov, in which there is no biffination of birth. thep are nowe equall and alta like Gentlemen. Fogafret thanthey beinge inwaroly fandified by the outware eles ment of water in the holy facrament of Baptilme, for molt parte had renounced the olde ble and cufform of finne, andi bad late alive the printe and image of our firtt father, and leavinge their former life, and beinge as it were borne as gaine, beganto enter into a newe life, there wan wroughe incontinently a newe disposition of the mynor of man, and there did fpringe up and arife therein monterfull professi tion, and excellenere of nature : fothat nowe no flone of mans infirmitp was left . Cherefore that bieth vape of ours we ought not to folempnise wherein we are boine in ta the worloe, beinge by nature appointted to all kinde of mileries:

mileries and wofull calamities, but that vaie (I lave) we ought to celebrate with wonverfull tope and pleafare, in which the light of beauenly grace was offered buto be, & our faluation and liberty by the gratious goones and benefit of Chrifte our bleffet fautour, procured . For we are not fo much to be called the chilozen of those Barentes by whole meanes we iniop this wretched and mortall life: as the chilozen of God bimfelfe, of whom wee baue this kind of life, that is fall of binine perfection, and by whom at length we hall obtagne immortality. Therfore although a kinred be made of them that are nowe longned togeather, but were biffincte, called, and chofen allmofte out of all Mations, bifferinge in place, in manners and nature billpke, although thep are all called to the participation of this most boly couenaunt, yet one kinred of al kinredes is mabe, bauinge the bery felle fame bolp rightes, the berpe felle fame roote and originall of their gentility . The firft beginning of our race and kinred (as it is afoze beclared) is God himfelfe,at whole becke all thinges were mabe, & are preferued in their good effate, bnto whom all thinges are caried with a befire pallinge mans cogitation & credit. For be mas the auchour of our generation, bee bleffed bs with moft excellent giftes, and called bs to the inheritace of immortall glopp, be enricched be with all beauenly and celeftial ognametes. Wihat thinge can a man beuile in bis miube in estimation and worthines more ercellent then p man Coulo be railed out of flime of the Carth, to climbe to fo highe a begree and ellate of bignitpe.

Let any man therfore (if him lifteth) baunt of his badges and cognizances, let bym brynge voune the line of his noble tace from the very first founder of his nobility, let him with morroes of verye light credite, abuouch Hercules, or some one of the morthies to be the chief and first beginner of his house and kinced, or if he may purchase credite ther

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by, let him descende from the race of Iuppiter himselfe, so that we may truely call the eternal and euerlafting God our father, whiche truelpe wee map be bolde to bo, wheras we retaine within be inclofed the fpyzite of god, which is buto be a pleadge of this our binine and fpirituall no. bility . For no more affured and more fubffanciall teftimo. ny can pollibly be fpoke of, the that gift of the holye Ghoff moft bountefully beffower byon Chaiftian men, to which they are inflamed , with which as with an earneft vefire of celeftiallthinges in all kynd of bertue, they are made bicilant which purchafeth to the foule, fecurity, 'iope , and a wonderfull charity. This affiffance of the holpe fpp. rote is of that fort, that it will not fuffer bs to be of weake and fapnt epther courage, or bope . Df the whiche that we mighte the better intreate, the berpe Etymologie, and worthynes of the name of a Chattian is to be beclared, the beginning of whiche name I will fomwhat moze at large And whereas that is comonipe knowen,it is expresse. not neevefull for me to geue no pee thereof that the name of Chapft, implyeth a certapne buction and announting. foothe berpe fame fignifpeth xeieodat in Greeke, that Vngi in latine, whyche in oure tonge is to bee annoyne teD.

And vertue, white wonderfull solemne ceremonyes made, wher with they that were ordeined Pryestes, Princes, and Prophets were wont to be annointed. And that it was lawfull for no man to enter into priesthode, eyther to take uppon him the maiesty and aucthority of a Kinge, except he u ere anounted with this holve ownement, it is a thinge more commonly known then that it ne very by any man more amply to be discoursed. And how Prophets should have the same, pour edup of them it appeared by the bisto-

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biltozies of kinges. For ther God comman aded Elias to annoynt Ahael and Iehu, and to create one king of Si ria, the other of Samaria further be abbeth. Thou shale anoynt Helizeus the sone of Saphat and appoynt him a Prophet in thy roome. It was not therefore at that time lawfull nepther to execute the office aud butpe of a kinge, not to enter into boly oppers of Papethone, not for 1920. phettes fometimes by piaine infpiration to foretel things to come, of to enterprete any Difficulte of fecrete millerve. except they had beene before with this ople anopated ,andconfecrated . Mot truelpbecaule there was that bertue: in Caffia of Cinamome of other fweet odoures tempered. with ople , thas without them wee fould thinke no manable to attenne honour and fourragnetpe. But no boubte ther was another kond of ople fecret and foppituall, where of this compounde benifed by Moles, was but a fabowe and outwarde figne, without whiche no man could as bis eftate required gouern a kingdome, no man bncoruptip. exercife p molt boly functio of Prictbobe, no ma through the binine fpirite of Prophefie, forctel things to come. for no other thinge is this kynoe of oyle, but the appe and allitance of the boly fppzite atwages at band, and a beas uenly gift by Gods grattous goodnes beftowed byon pure and undefyled myndes, by the power whereof many a. bybinge bere in earth, baue after a fogt obtepned, the clas te,and condicion of beauenty wightes. This is that opnment wherewith Chaife was walhed from top to toe as. it is mitten. The fpiriteof God refteth vppon me, for that he hath anounted me. But Daniell both not onelie Prophecye of the annountinge, but the weth that it is it mittes within the fpace of tii . fcoze and p weekes within which trine it hould come to palle that the Capne of linne fould be cleane washed away, and the gilte of impreepe fatiffied, and the chefeofthe which are called holp, thoule.

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be ann opneed not with any fact ople, wher with the boope mought be for a horte tyme through the fwete finett and pleafant favoure belighteb, but whereof the foute fould receine endles comforte, & cucriafting tope, and pleafure. Wibich is more plainly in another place veclaren in this mile. Who God hath anounted (fateth bee) with the holy ghoft and verrue And whereas at those functions which baue bene of olde time in fome figne fignifped ,abeltowed on biuers men, were after a molt excellente ogber and all at ones to be beltower on Chailt . for his euer laftinge kingoom , his most high prietthove, was by biuine oracles forecoulde and be was called many bunbred peares afore the excellent Prophet: fepng therfore be was after a wonverfull opber to bee magnified with all glozp, and to be ab. uaunced aboue all mente the bighefte effate of bonoure: meete it was that aboue all other partakers of the fame inberitance ,and glozy ,he thoulbe be annepnted. is wapten in the boke of Platmes Thovy halt loued righ tuousnes and hated iniquity, therfore God even thy God hath annoynted the with the oyle of gladnes about thy felows. A drop of Myrrh, and Callia hath deftilled from thye garmentes. De therefore aboundinge with fweete fmelles ,and precious opnementes , and therefore called by the name of Chaift, beyng appoputed kinge of kinges, and advaunced to the bigheffe bignity of Bricffhode, partaker of all veterminations and purpoles of God, theing the dealer and worker in them, fo gouerneth all thinges, that be obteineth for bs at Gobbes banbes peace & attone ment, and infopreth into our myndes all good leffons and precepts of wifebome & things far beyond freach and capacity of mannes knowledge. Therfoze all those worthp tytles of Power, holines, and fpirituall perfeccion in this one name of Chapite are conteineb. Sepnge therfore of that whiche plenteonffp aboundedin Chaifte og kinge, fome parce was also berived buto them that walked in his waves

wapes, and folowed his aucthozitye whom be calleth beetheren companions pertakers of all those good thinges that thould be genen buto bimfelf, therefore of good right the name of Chapfie was applyed to theym ,and they were tearmed Chriftians, eyther beccause they worthip. ped Chaifte, or because', thep weere partakers of the For thus it is written in John fame annountinge. You have the annoyntinge from the holye one and you And agapne Bostipe after bee fan. knovy all thinges. eth The annoyntinge that you receyued of him remayneth in you: no neede haue you of anye man to teache you, but his annoyntingeshall teach you all thinges. Wheras therefore the bertue and efficacie of this annoint. ment is luche that it is able to creat kinges, to make 1921. elles & to inflame the barts of al men with beauenly motions: it is no boubte, but that al true Chaiftians are par takers of the perfection of all those worthpe and bonourable functions : for they are not onelpe kinges, or chofen to bee papeffes as John mapteth in bis Apocalipfe, but they have alfo a wonverfull knowledge of the biobenans fecrete mifterpes of God. Foz more fullip mape you cal bym a kinge (that here I mought omitte to fpeake of the incomparable riches of that eternall and fpirituall king-Dome) which vieth the reftraint of the Law of God to mo. berate bis luftfull belires, and to bapole the engli affectio ons and vices of the minde, and directeth all bis actions to the princelp precepts, and royalirules of Chrift then bym that liveth in Princely aucthoritye, and lpke a byle baudge,is a bond flaue to fhame and fin. Doze fuffpe map poue call hom a papelle whole bolye and benoute papers both facre, and by a great many begrees ercell in refpete of the perfection of pure relligion the facrifice epther in morning or evening bled in old time : then Caiphas who wpth finfull bands, bib celebzate moft beteffable and bozrible facrifices. Doze iuftly maye you terme bim a prophes

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phete which by the inffinct of God, knoweth many things which are about mans capacitie, and knoweth the ready, and moff certapue way to faluation, then Balaam, who being blinded with belire, law not beltruction for bim prevareb. Diuinelp therefoze was fpoken that Gobly favince of Moles, when he bifputed of the worthines of @briffian men. You are (quoth be) a chosen people, a Princely, or peerles Priefthoode. Dee how be ionneth with the big. nicie of a kinge, the authority of Prietthoove. For bee by no meanes would baue chofe audozities feuered . For be cannot with a good confcience exercise the function of a prieft, who can neither inftly rule bimfelfe, noz wpfelp go. uerne other. Meither be that Princelike manntepneth iufice and byright bealing, can want that honour that to a priefte is properly belonginge . Motfo trulp, that bee which liveth bertuoully can incontinetly abminifter boly rightes. for wee thould fo make a confution of all offices, and all begrees of authozitte thould be taken away, then. the which thing nothing can be moze pestilente. But yet Mall every man be a priefte', that is a follower of righteoulnes, to ble that kinve of boly right, which is to offer bp bis owne boop, a lively facrifice, boly, and pleaflige God: and to offer bype bue bonour and renerence proceedinge from a fincere and pure minde, and bnberffanbing. Wihat then foloweth? A holy Nation, a conquering people, that you mighteshewe forth and preach vertues proceedinge from him, which oute of darcknes hath called you into a marueylous light. Dowe in that bee farth Doly, which was taken out of varchenes, and called forth into marueplous light, that is to the knowledge of deuine and beauenly thinges, it is the gifte of the boly Shoffe, weth his pomer and bereue, inwardly illumininge oure minbes, and Airringe them oppe , and bringinge them to the chicfelle thinges of all. And that this is the peculiar token of a beauenip

beauenly gift, and concerneth the autority of Prophecie, who leeth not 's for the function of Prophecie is nothing els, but a beclaration made by the bolye Chofte of bibben fecreces, the fearchinge and finding out whereof is about the reache and Mature of man. Seing therefoze manp thinges that farre exceeded mans fenfes, are broughte to light by God: Do wee boubte, but that there is imprinted in our mindes a cercapne excellente gift of prophecie, and a most certapne foretellinge of many thinges to come's For what els is farth whereweth wee are all fealed, and whereon wee are all grounded, but an affured bope of thole thinges which wee trufte to obtapne, engrafte in our mindes by God himfelfe ? So falleth it oute that by the instincte and secrete workinge of God himielfe, wee promple oure lelues thole thinges which farre exceede p cogitacion of man : which oute of boubte appertagneth to the office of prophecying. Therefore this name of Chai-Stians,is commended buto'bs by no bale gifce, and aucto. ritp,giuen thereunto by Almighty God, but by mofte ercellente and bonourable titles. For fo it is apped and affifted by the holpe ghofte, that it bath fufficiente ability to obtapne Princely turifoiction, to baue a molte ercellente Priefthode, and to be lifted bype by the bertue and power of a beauenly minde, to immortality.

But now lith we have already spoken of the beginning and worthynes of so holy and so excellente a name: A must also in few woordes intreate of the antiquity thereof. Not to that ende truly as thoughe it greatly analyed to the worthines of Christian kinred, how many armes and cognisaunces of our generation wee can accompte, or howe longe continuaunce of time it helde the possession of gentilitie. For seinge that it fetcheth his beginninge,

and taketh his firfte offpringe and Driginalt from God,it feareth not the enuious reporte of newe made, and late fpronge Mobilitie. But leaft wee houlve feeme to er. cluve not a fewe, who in this kinred were the berpe chiefelte, and whole ercellent bereue was renowmed in many places, I thought it expediente to entreat alfo of them: Forthere is no caule why wee thoulde fette the firth originall grounde of this name from the actes of Antioche,in which Cittle firft (as it is mentioned in Luke) the name of Christians grew to be common. For althoughe this name then first was commonlye recepued, pet in beebe, longe before I E S V S was conversaunte wyth vs in earth, the worthines and excellencie of this name was bfeb amonge men. Foz Chattians are fo called , epcher becaufe they folow the bocttine or gouernment of Chrift: Dels this name proceeded from that heavenly motion and annountinge: Das I rather fuppole both thefe thin. ges auapled to the firfte invention of the name, both becaufe thep were wholp preft to folow their maifter Chaift, as thoughe they were by othe bounde thereunto, and alfo mere pertakers of the felle fame announting. For who is fo madde that be dare out of this kinred, to thrutte oute Moles : Tobo had rather take bppon bim reproche and contumely of Chaite, then to haue plentie ofall Paincely wealth and sumptuousnes : Tho dare benie Iacob, who weth greate venotion wolhipped Chaifte on a lad. ber's Di Ifaac, who as a Sacrifice offereb bppe to God, was a habow of Chailles his punifhmentes Da Abraham which behelde the daye of Chatte, and by the fighte thereof concepued a great and wonderful pleafure : D2 to conclude, who will suppose David to be rafed oute of this lineall bescente of Christian kinred : wpth whom the couenaunte of Chrifte to bee borne of his line, which was Cometime made wpth oure forefathers, after a moft boly maner and falbion was renewed . But what maner of

ner of man'was Dauid? Such a one as in the whole order of bis life veclared bimlelfe to be a man excellently furnt. fbed wpeb all Chriftian bertue . It were an infinite laboure, if I Coulde go aboute to recite them all that were before the law, and bnoer the lawe. This one thinge I lay and affirme, which by every mans teffimony is confirmed, that there was neuer in any age anye man commenbed for fingular godlines and bertue, but be which wythe all bis bart embraceo Chrift. Thole thigs p be Could Do, the Pasphetes firred bp therunto by the boly Coppite foze. toloe. Boft boly kinges baue bab their barts let on fire, with an earnest longing and befire after bim. A figure of bim many men furnified with all kinde of vertue by many lignes, exprelled and lignifped. And euen as when in a maner of a triumphe be mas brought into Hierufalem, to an innumerable company and multitude of people, where of parte which went befoze with their garments fromed the way, and parte that folowed after wpth a wonderfull clapping of bands, liquifyed gratulation and barty reiop. linge : pet one generalliboyce of them all was beard, fet. ting forth to the betermoft they could bis bnuanquishable bertue . So those worthpes of auncient time prepared the way bnto Chaite, and their pollerity followed Chaite, to a most ardent befire : and by the general vopce of them all the proples of their onely King and Lord, are lifter by as bigbe as beauen . This was that jerample which was proposed to Moses to followe. Beholde (farth God unto him) and do according to the example which in thehill is shewed vnto thee. And not onely to Moses, but buto at them in whom lingular godlines & beuine wpfeoome appeared, who throughe Chrifte the onelp refuge of all bumaine affapres, baue obtapned all those worthpe indumentes and qualities of the minde, which made them in fame and reporte flourifie . Who as they were by fapth per=

per (wated, they booped woulde come: whom already in minde they bebelo as prefent : and according to whole wil thepkepte themfelues within the bounds of butie, in ererciting themfelues in all godlynes and puritie of life. And fo to paffe ouer that that thep bio not altogether lacke the fight of bim, Foz not folelbome as ones be offered bimfelf to be feene of those motte bolpe men. As to Mofes both in manye places, and especially in that fire and flame of the Buth: Asto Efaie being placed in that Princely and beauenly feate : As to many other whom to recken it is not ea. fie. That beretherefore 3 hould not beclare bow many of them bebelve Chaifte couered under fome certayne forme : that truly is molt euivente that they all eramined all their actions in their whole life accordinge to the rule of Chattian bilcipline. But when a man conficereth with bimfelfe, that Mofes bumbly lifted uppe bis handes buto God, and befeeched bim to appeale bis heathe, and graunte mercie and parbon for thole that were then the ennemies of God, can any man boubt but that be conformed his life to the commaundements of Almighty Goo's That I houlde wyth filence palle ouer other, who moffe Coutely and valiauntly, and wyth a marueylous cotempt of beath with lingular meekenes, and lowlines of minde, and with other greate verties have thewed themselves worthy folowers of the rule and viscipline of Christe. For what needeth mee beclare the actes of everpe particuler perfon? Dee that fhall looke into the life of Samuel, he that Thall confider the actes of Ezechias, bee that thall beholde Tofias, and all the Prophetes: be that thal confider all the relioue of the like condition and nature, thall plainely perceine, that they referred all they actions in their whole life, rather to the end of the lame that is Chailte, then bus to the lawe it felfe. If therefore it liketh bs that Chritians thoulde therefore be called, because thep followe the pies

prefeript rule and discipline of Chrifte, no man can boubt but that they allo who forelawe that Chrife Goulde bee borne , and repoled all the hope of thepy faluation in his boctrine, and his gracious goodnes, mape well and truly bee called Chriftians . Dif pon had rather the name Coulde bee beriued from annountinge, there is no caule why we thould coubte that this worthy name was also to be applyed to them. For thus is it written of Abraham and his children. Touche not my annoynted, and against my Prophetes deuise no euill. Whom God calleth annopnted it is enivente enoughe that bee meaneth that annountinge not of the Law, but of the boly fuppite, and for that caule they were called announced. But to what purpole fould I fpeake any moze cf this gifte of the holy. Shofte ': Is it not a thing manifelt proughe that no man after that fcourge of our firft fathers offence was lapte on the neckes of all mankinge, could bo anpe one action proceeding from true and verfect vertae': Therefore whofoeuer haue perfourmed the perfecte butie of bertue and bolines, they have obtained that, not by theirowne power. but by the appe and affiliaunce of God. For who foeuer euen in p memozy of those men, villrufting bis owne wit, and belpesof nature, flyeth to God, and hath piteoufly befeeched him of mercie, and fauour, be bath eftfones trped the greatnes of his gracious clemencie and goodnes, and bath feltebis minde afoze friken wyth forrowe, and miferablye afflicted, to bee reuiued with Gods belpe and affidaunce, and to be ffirred bppe to all maner of bertue. Rothinge therefore worthy to be remembred, nepther in the gouernaunce of the publique weale, noz in the relligious and benoute observaunce of facred and holy thinges, nozin martiail affapres, bath bin brought to gond effette, excepte the minde of fome righte Roble perfonage, bane bin firred and moued thereunto, by the efpeciall infliga. tion, and furtherance of the holpe fppgite. Thence pro. ceebeth .

ceebeth that faying? Powred vpon lepthe was the spirite of the Lord: Vpon Sampson fell the spirite of the Lord: There lighted uppon Saule the spirite of the Lord. And other fuch places infinite, contagned in bookes of bolye Deripture, and for euer commended to poffericy. Can a. ny man then boubte to attribute buto them the order and Dianitie of true Chriffians, who recepued the fame gifte of the bolp Shoft that we our felues viv, and which fuppoled that all the meanes and procuremenses of their faluation refted onely in Chaifte: By whole onely grace and fauour they coulde attayne that worthy callinge which they baue obtained alreadpe. For noother refuge is there for the mpleries of man, not from any thing els can there be theweb forth any hope of faluation. All they therefore that refulinge the bale condition of feruilitie and bondage, fo farre proceeded that they obtained the fpyrit of adoption, are of our kinred & colanguinitie, are to be accompted our forefathers : and Abraham himfelfe is allo our father. And we are rather bescended from bim, feinge that the fimilicube of bim came buto be, and wpth like goblye affection refemble bis faith : then thep that thinck themfelues to come of his race and line, and yet by that this example which was enibently feen in their owne kinred and fami-Ip, are not reftragned from thep; wickeones, and bngodly life. For feinge that in this fpiritual kinred all things are to be brawen from bobilge fence, to the ercellent nature of the minde, it fkilleth not greatly of whole bloube you are begotten, but whole fleppes pou follow in the ozberinge & Difpoling pour life. Juftly therefore were & minos of them repreffed, and beaten bowne by the forerunner of Chrifte. which were puffed by to a baine opinion of 32 obility. Say not (o be) we have Abraham to our Father, for God isable of these storaise vp sonnes vnto Abraham. The after in behemeut woozbes bee threatneth them. Now (p bee) the Axe is put to the roote of the tree. Thev

They were furely ariken wyth an are, wyth which they were cutte of from thep; gentle bloube . And wee againe are ingraffed and fall foyned thereunto. They therefore which supposed themselues to bescende from a noble line, being brought to a bery bafe effate, are fuffy and by good right taunted worth thefe reprochfull woords. A wicked, and adulterous generation, a generation of Vipers: and other fuch moozos to like effecte. But we that were of an obfcure and bafebloube, are translated into the boufc of Abraham, and in the accompt of our aunteftours we reeken all thole kinges and Princes. Bet perceiue they notthat, feely wretches as they are. But as they call thema felues Jewes being not fo in beebe, fo bo they boatt in the name of Abraham , whereas from the bignity and worthines of that most flourishing kinread many budged peares agoe, they were throwen beadlonge, and now like bagient perfons and outlames, wander bppe and bowne beinge excluded out of all places, and berceued of all other erternall commodities. Taee (3 fape) wee are the true Jewes', fo that wee maintaine the worthynes of our aun. cient flocke, wyth infte aud bpright bealinge, and wyth an honett and godly conuerfation. for althoughe wee circumcife not the flelhe, the circumcifion of the minde weewillingly embrace. And althoughe wee keepe not oure Paffeouer, making folempne facrifice with the bloud of a. Lambe, pet wee worlhippe Chrifte offered bppe for oure felues, and being marked wyth bis bloud, wee have an affured confibence, that'thereby all peffilence is cleane put And although wee abstaine not from Leuen,pet wee are afrappe of the infection of the olde finne and wickeones . And what neede many wozbes' All thefe Ceremonies of our elbers in old time appoputed with all renerence we thincke ought to be recepned . Bet all things as the true bignity and worthines requireth, wer fuppofe oughte to bee bramen fronta bobily and corporali fence, mbich

which nowe, the time lo requiringe is beterly burieb, and to be applied to a fpirituall bertue, and efficacie, inwardly workinge . And that Iuda, we haue the chiefeft of our name and kinred, of whom this is miftically watten. Iuda thy brethren shall prayse theesthy hande shall lie on the neckes of thy enemies, thy fathers fonnes shall worthin thee. The which prophecie that it appertepneth to Chriffe no man in bis right wittes will benp. Whether therefore are they which folowe the bare fabowe of the olde lawe. and refuse faluation by the louinge kindnes of God ordais ned, and by the lawe beclared, to be called lewes? Dathey rather that with all Godly reverence oblerue the fecrete wifebome of the lawe bioben bnber the letter ' further whether is it meeter to affirme thole the offpringe of Abraham,that baue begenerated from bis bertue, and faue thewed themfelues fiffenecked, and rebellious towarde God, or those rather which have loued to mayntapne the glozy of Abraham, and with a most ready good will baue embraced true religion's As therefore thofe excellent men were renoumed and made noble, by the purenes and finceritpe of a Christian life, fo allo we that trace their foote. fleppes doe obtaine the praileand name of a lewe. There. fore now no oddes in kinred, no diffinction of facrifices, no billyke condition of life, is lefte . Fozafmutch as all thinges, which afore time were at beably bebate and bariance, are now linked together with the fatt bonde of necellarye affinite, by the mightpreconciler, and intreater for peace. who bato not onelp reconciled thynges dinine & bumapne,. but bath alfo bought to perpetuall agreemente, and con. corbe the most biuerfe intentes and purpofes of men, and. bath of a condicion of life tarringe and kepinge no concord, made a pleafant concent and harmonye farre beyonde the expectation and credit of men . If therefore Abraham be of our bloude and confanguinitpe, who houlve let be to Suppole them to be contagned within f fame worthy boufe ando

The second booke

and family who lined a great while before him, and were pertakers of himefaith & the same religio. But why do say before him: When as rather from the beginnings of hworld we may bring down hime of this worthy petegree. To what purpose should I here recite those holy men by nature appoynded to all excellency, and preheminence?

Df which forte Abell was, whole blouve after be was murthered and flapne, made fuch a loude crp, that it pear. ced beauen, and came to the eares of Almighty God . Alfo what maner of man was he which of God was take by into beauen, and no moze appeared in earth : What maner of men were a numbre of other, whom (as Moyfes witneffeth) God himfelf aduanced to nobility' Therefoze what is more auncient, what of longer continuance then the noblenes of this Chattian kinred ' Tabiche euen fro that time wherein the beautifull and goodly proportion of the woalde was firfte framed, bath bene bab in bigbe effimation: which beinge continued wich a linguler trufte & faith in God, with notab'e bertue, with meruaplous fanctimony, and holines of life remained in the flate even butil the cominge of Christe: a now by the gratious goones of Chrifte is plentifully flozed with al thole gooly qualities, all which afore, with a conffante minte and hope, trufted through Christeit mought obtaine. For what can want thereunto, to the fettinge forth the true praife and glorpe thereof 's for if bonour through bertue be attainted, the truelpe in this Chaiftian kinred great bonour by bertue procured, and the cleare light of perfecte renomne appeareth. If for the glozp & fame of moff ercellet men & flocke is to be commeded, funumerable is the multitude of them which by their continuall exercise in bertue and godlines baue kepte pollellion of this nobility . If bigb abuaunce. ment by antiquity be procured, there is nothinge amonge men of moze antiquitiesthen this kinde of nobility.

Bat because it will not suffice that we vispuce of vertue in generall, excepte wee touche alfo fome perticuler brauch thereof : wee thall not one mutch amille after that we have generally fpoken of the lingularity and excellent ep of Chaiftian bertue, & beclared the antiquity of Chaiftis an nobilitye, nowe to discourse of everpe speciall membie thereof - Mot truely of them all, for that were an infinite labour : But of them onely which efpecially feeme to lay open an enterance to worthippeand renoume, & make the waie plaine and readye to perfecte nobilitye . nobility be a kinred furnifhed with ercellent bertues, and they be called the most excellent vertues with which they b be abourned feeke not their owne plinat gaine and commodity, but are carefull for the common effate, of which forte are Juftice,liberality, and foutnes of fomach:true. Ip by this meanes onely euwente it is that the chiefest nobility is only in Chattians : becaufe they only are fraight with thole bertues, whereby their kinreband family both purchale true renoume and famous memozpe. And that I hould beginne with that bertue p is coumpted the chiefelt of all : they onely can mayntaine Juffice, who are ictted with no greby belire, who have not their minbes bifturbed with anye motion of anger, whoe are not to bee moued with any mans hatred, or malicious bealinge, bze binge offence, who to conclube feeke not to bee pleafers of the peoples phantalle, but baue their mintes fuppozted a flaved by an affured perfuatio in their confcience of their boneft and bertuous conversation . For as longe as the minbeis bifturbed with wath, cocupifcence, or any other euell affection, it cannot eafelp be flated from befiringe other mens goos, or offeringe to other force and biolence. or by any other meanes, to ble wrongefull and infurfous pealinge. And be also which respecteth the brutes and reports of the people, and for that caufe bleth iuft and bp. right bealinge, is not in beebe therefore a full and bpright liuer, but bunteth after praile, and commendation by a £.2. preten-

pretended helbe, and baine oftentation of Juffice . For feekinge to get bimfelfe a name by boneft and fincere be baufour, fo longe as be fhall baue wieneffes of bis blage and convertation, be will kepe bimfelfe within the boudes of outy: but when the feare of infamous obloquie shall ceafe, be will make no faie at the biolatinge all maner of lawes for his owne profit and commodities fake. Where. fore as they whole mindes are fired on the earth, and are toffed with fundage troublesome motions of the minde, which are boted in loue with worldly pelfe, and in them thincke all thinges to be repoled, can by no meanes ab-Reine from iniury : fo they whole mindes cannot be banquifbed with belire, and are free from the corruption of e. uellaffection, who befpile all woaldly and transitory pleafures, and loke upward to beauely thinges, will in no wife abule their neighbour, through any kind of iniurious bea. linge . For I Cpeake not of them that have no popute of Christianity in them but the bare name, beinge in beebe farbelt of from all confcience and boneffy : but of thole onely that are true Chiffians & frame their maners accordinge to the preferipte rule of Chrifte. For bow thall a man thinke him to boe iniurp, who neither will followe bis owne belire, not burne in raginge lufte, not peelbe to any other affection of the minde ? Can any man thinke that be may by baibes be incited to bo that is wronge? Ro farely : he befpileth, and as thinges of naught effee. methall wealth of the worlde. Tabat ? Shall be fande in awe of tharpe and cruell punithment 3 120 truelpe. For in vaine mave a man ble towardes bim menacinge threates, whych effeemeth as mutch of the fhame by onfull beatinge procured, as of the punishmentes y mape be laid uppon bim . Dea (but pou woll fape) be woll boe wronge by the meanes of hatred for iome offence co. cepued . Roberely. Robatred can bee gteater then that whych hee wyll allwayes keepe agaynste sinne and wyckednes all readye concepued. Repther will be

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bee agapufte anye chynge concepte fuche offence , that bee will thereby purchase the offence and bilplea. fure of bis Logbe and father in beauen . one, woold to conclude, what iniurie cann that man finde in his barte to boe who in all bis lpfe enbeuoureth to feeke the goodwill of all men . Tho thinketh it an beinous offence to mayntagne batted , and a wicked and abomina. ble faulte to reuenge iniurye. Tho that commeth moffe neare to the bountefull goodnes of God)is moft of p mind that bee supposeth wee most doe good to our enempes . For it is a quality most propertye incivent to God to the w mercie bnto them that are most buwozthy, to let bis light fhine bypon wicker and finfull perfonnes : bnto the bileft finners of al other to geue aboundance of wordly commobitpes . Wiho both not alligne to any manthe paine bue to wicked perfonnes, as foone as bee bath committed anye baynous offence, neither both befling bim bown beablong to the place of euerlaftinge mifery: but geueth fpace to repent, and of his wonderful clemency calleth bim borne to amenoment , that at the lengthe after bis returne bome a. gapne bee map take mercie bppon bim. And fo befirous are they which follow the rule and disciplyne of Chaift by immitation to expresse the gracious goodnes and mercie of God, that in the fame they repole the wil ile fomme of religion. Therfoze nepther prouoked wyth taunts thep are any thinge moued: neither bered with flanderous reports thep are kindled with angre, nor prouoked with infuries thep goe about to be renegeb Map rather, which is a greate gift of God, they suppose that tryall to be lapo bppon theym, that they by a beape and multitude of good turnes, houlde turne the eoge of thepr enempes malice, and that they thould befire the fafity and good effate of the of whom very wickedly they are opzetted with wronge. Do you thinke then that they can be prouoked by any meanes to boe wonge, who neyther can bee ouercommebis

belire , no; baunted with feare, no; fifred by towardes a. ny man with immoverate bate & malice: who eue to their enempes the we all outpe, and curtefie? whoe to conclude thinke thefelues then to have made the greatelt gayn whe the baue generally procured every mannes commoditye? for what shoulde I beere speake of liberaliepe's feepinge that is most enivent, that al p lessons to conforme oure life by, whiche of the chiefeste and moste excellente vocto; wee re geuen buto bs, bo appertapueto the fettinge foorth of mercie and bountefull bealinge. Foz be both not with moje earneft endeuoure inftructe bs to erercife the office and buety of any bertue what foeuer , noz moze often beateth into our beades moz with moze earieft and behemet fpeaches beateth bowne anye bice then the foule bice of a. uarice and cruelty. So chat when bee mopoleth before our eyes the feueritye of the laft generall iudgement, and Declareth who are to be chofe and called into beauen: who agayne to be thruft couns into the place appoynted for the wiched, and into biter barcknes:bee rekoneth bppe no other buetper, but thole that proceede out of curtelle, and liberalitye. Repther powseth be out threates, namely agaynft any, but cruel and bucurteous men: You did not (fapth be) harboure me when I was a straunger, you did not sloth me, when I was naked, you did not visite mee when I was weake, and al she refibem of lyke fort. Wabich truely wee muft not thinke fo to be taken that through other bertues there is no accesse to glozy and renoumne:02 that other offeces are not to be punifber with molt fbarp & bitter punifpement. Tabat is the caufe then why be noth not recon by other offences . Thither for that caufe , that as there is no bertue whiche moore refembleth the goodnes of God, then curtefie and liberality: fo nothing moze Deteftable, moze obfous, moze repugnant to the pleafure and wil of God, then the bice of auarice & cuttethzote crualtge. Therefore when he had veclared the order of the laste

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lafte indgemet, no neve had be to recite all kynds of butpes but those be woulde onely contagne in his treatife whiche are fimply the beft in al our lyfe efpecially to be practifeb. For nothinge can be bonne in earth that is more acceptable to God the to belpe them that be in mifery, to ceue fuccoure to them that be afficted , to theme mercie to them f be perplered and difmaped, with good turnes to healpe a greate numbre, to beferue wel of al men in general ,there is no more prefent remedy to cure all the maladyes of the mynd, there is no more expedite and ready way to beaue. Althey therfore that are not only in name Chriffians, but in life and convertation conforme themfelues to the rule and discipline of Chail, erercise especially this one bertne and suppose that they oughte with continuall earnestres of belire to imbrace the fame, and in the fame thep thinke repoled a great ffrength ,and pilloure of their faluation. Then thinke they themselues to followe his rule and erample , whiche mave be partakers of beauenly and euerlafting ritches: whe they bestom al their whole fubstance byponthe generall profit and commoditge of all men. Row confider how greate the ercellencie is, howe greate the bonour and eftimacion of Chaiftian liberality ? the comon forte of men thinke that they baue gotten Infficiente praple for their bountie and francke bealing pf thep gratifie other men in that, wher with they abounde out of me-And the most part of men boe into fo narrowe a compaffe and into fuch frapghtnes bawe the office and butpe of liberalitye', that they suppose they owe nothong to anpe bodpe , but buto thepmfelues and buto theym that by confangupnytye and aliance are lincked And if they bestowe good turnes bp. buto theim !. pon other , they beftow them bppon fuche that are lyke , & through the pollellions able manfully to requite theym, & more aboundatly then they baue at their banbes receined. But thep b baue wholp gene bpthelelues to f rule & bifci= plyne.

plyn of Chapit, vo not onely in aboundance of wealth, but alfo in a puerfitye and when they live porelye performe al butys to curtelle & liberality appertayning . Further they thinke no man an alian whom they can by anye meanes bealpe. Laftly of al they are not fo much bifpofeb to beas le franckly with them that are able to make them fufficient amendes, as worth the who for their great neceffitpe, and want are not of abilitye to make requital of a beneftte received. Repther are they of that nature and bifpo. fition that they wil onely lay out their money and leave o. ther goodactes budone, as geuiug good coufell, and good eramp'e of vertue and applying to al good thinges their But whatfoeuer with their industrye and billigente. witte, labour, fludpe and papne can pollibly be attayned, they will take in band , fo that they may bo good to other men therby nepther by benturinge their lyues will they at anye tyme flicke to faue other men barmeleffe and free frome baunger, especiallye them that professe the name of Chaift . For fo great agreement is there amonge them in the profession of true religio, that are intructed with & lawes of God: fuche a fryendly league in all boneft a bertuous accions, and to conclude fuch a perfect and firme knott of love and frendfhippe, that none of the more effee. meth of his owne effate then of the effate & condicion of other men, It is not therfoze to be maruapled that the number of the was fo great which to relieue other mens neceffitpe and want, baue fpente all that their fathers baue left thepm : leepnge that manye to bo good buto other men baue moft mantully and conragioully loft their liues. And what neeve I in luche a numbre rekon a fewe 'for in the firfte beginninge of the churche theele buctyes of lone and charitye were generally embraced, and now they are not of all men forfaken . For there are not a fewe which boe not onelpe bifppleall ryches, and wordlye fubstance but also pf the case so required moulde be contented for other

other mennes fakes to loofetheir liues. For the cleare lighte of Chaiftian vertue and honeffie bath alwayes ap. peared. Sometimes it bath bin moze generall, and led berpe manpe into the righte waye. Sometimes it bath conducted but a fewe, pet alwayes bath bin well accompteo of, and thall as longe as the worlde continueth , keepe his wonted honour and effimacion . Foz it bid not pro. ceebe of menne : but God bimfelfe bib there withall cfta. blithe mannes mutable effate, and baittle condition. Therefore there will neuer wante fome which will not more efteeme of they owne prinate commodities, then of the fafetie and preferuation of all men. In fo much that they will bestowe wyth a righte good will they lives, fo that thereby all men generallye maye reape fome fruite, and commoditie . And this one thinge as each thinge els , beferued greate abmiration : That men beinge by Mature lincked in loue, pet it hath fo fallen oute, that thep beinge intangled wyth bices and troublesome affections of the minde, berpe feeldomlye baue applyed themfelues to the maintenaunce of perfect frenothippe. And therefore fo manye hundred yeares fcarcelye two or three couples of frendes baue bin founde, that have continued in a firme and ftable league of frentfhippe. Df whom alfo wee have notice rather by the fayned Fables of Poetes, and by a generall opinion concepued of our elbers, then a certayne proofe, by tellimony of fufficiente credite. But after that the mindes of men were able to beholde the exceedinge brightnes of his Beauenlye voctrine, fo grrate confente of loue was incontinently amonge men, fo firmely were they buited in prrfecte frendfhippe, that no manne would holde any thingein feuerall, as bis owne proper goods: buteche man bellowen all his worldly fub. faunce to the ble and commoditie of all menne in genes rall . But whye bo I fage worldly fubitaunce, feinge it

The fecond Booke

is manifeft that the goodwilles of all men were fo lincked together, that no man thought good of any thinge, but all men bio allowethereof, no man beliered anpe thinge, but that , that was expediente and beboouefull for the laftpe and good estate of all menne. Luke fapth: One was the harte and minde, of the nomber of them that beleeued in GOD. Repther dio anye ofthem accompte that which bee pollelled to be bis owne : but they bad all thinges comon . Dere you fee that woozthy and excellente kinde of frenothippe , that throughe the opinion of Clertue is procured : (a bare paterne whereof refembled as it were in a habowe in Poets Cales, Grake into menne a greate abmiration : buto the which fcarcely two or three couples of men baue attapned) not embraced onelpe of a fewe, but wonderfullye mayntagned of all the whole multitude of Christian people. For fo firmely were they in mindes bnited and iopned, that they bid not onelyeline after one manner, and bnder one lawe, but all generallye were of one minde and one will, and belire. To conclude onelpe in Christians the verfection of true frendshippe appeared, the cleare lighte of bnfayned loue fhined . Fogeuen as mee note in manye a certapne endeuour to be bertuous, but wee fee in no man the perfection of Clertue, that bath not a tafte of Chaiftian relligion: fo although many baue bad the outwarde thew and appearaunce of frendfhippe, pet the livelye and naturall thape of true frendeshippe onelpe in Chaiftians bath beene to bee founde. Fog feinge that frendelbippe fpzingeth oute of Certue, it mult of necessity folome, that perfecte frendshippe thoulde remapne onely in them , in whom perfecte Wertue is repo. fed and putte. But let it in this Booke fuffice of Juftice, liberalitie, and frendshippe the fountapne of liberalitye in fewe woozdes to baue intreated . The relibewe of mp biscourle, in which I must bispute moze at large of Chaiffian

Of Christian Nobilitie. 86.

stian fortitude and magnanimitie, because of the peeuish and peruerse dealings of them which cannot sinde in theyr hartes to yelve but Christian men the commendation of that Aertue, I will remitte, and put over to the processe followings.

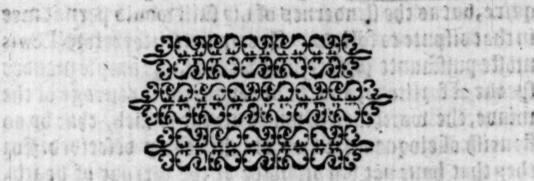
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THE THIRD BOOKE of Christian Nobilitie.

Theilian Mobiline. 86.



Pe moste excellente and worthy properties belonginge to a Christian name, that is instice, and liberalitye, have bin'veclared of us in the booke nexte afore, not with such eloquence, and in that kinde of losty style, as the waightines of the argumente did re-

quire, but as the flendernes of my fkill would permit mee in that dispute to follow. It remapneththerefore (Lewis mofte puillaunte Paince)that wee in moze ample manner speake of forticude, and the buconquerable courage of the minde, the worthines of which vertue is fuch, that by no flourish of eloquence it may be fufficiently befcribed. Foz they that have not bin bismaide at the terrour of beath, they which have weth most valiaunte courage fuffred bo-Dely tozmentes, they that would for no maner of griefe be Diffurbed in minde, and voange thinge to fagne they? bo. nour and estimation, haue bin alwayes bad in great abmiration. For whereas we all in generall thincke life to be fweete, and Do follow the intifementes of Mature, whoe fo despiseth beath, ouercommeth bidoubtedlye Mature it felfe. And truly how much admiration, and wozthy renowne bath in all Mations bin attributed to this contempte of beath: Bereby we maye haue an eufoente token, that no bertue is in the bookes and monuments of learned men fo muche commended, no bertue wyth like praple ertolled. The full and temperate men are after a meane forte commended, but foute and baliaunte men are placed amonge the flarres themselnes. Socrates which was in his time the onely mirrour and example of continencie

nencie and fobrietie, purchafed by no kinde of bertue fo worthy fame, as by that his conftancie which bee bled in retayning bis former bignity, when by the feuere fentences of the Judges be was condemned to die. They them. felues which abydinge a very harde fortune are throwen Downe, being fpopled and bereaued of all their fubitance, and boyd of folace, if in extreme befperation they bothem: felues to beath, although in that kinde of beath, there is a certagne fulpicio of baltardly cowardile (because they baften their byinge bay not fo muche for thewinge their confancie, as for auopdinge of myferte) pet they themfelues which fo of their owne voluntary bispolition bepart from lyfe, are oftentimes wonderfully commended . For fo muche'is the bertue of the minde accompted of, that the counterfaite fewe therof firreth by admiration. Which if it fo be, who can wyth words expresse the stoutenes and baliauntnes of Christian bertue? For if the wittes of them that baue moft profetted eloquence, whe they would with trim fpeaches, and the topicall woodes, beferibe the praples of any humanne bertue, are fometimes ouerwhelmed wyth the wapatt of the matter, to what kinde ofeloquence can be fo wonderfull, of fo excellente, whereby a man map be able with filed phale and piked fpeach, to fet forth the worthines of lo greate a bertue ' But Jalbeit by reason of any witte of exercise am able litle to bo, feing that I baue taken in hande fo great a matter, leaft greater houlde be my blame in geeuinge ouer the fame, then my bolones in takinge it in bande, as farre forthe as my poore ability will ferue, I will enveuour at large to bif. courfe the excellencie of this fo noble a bertue.

A Motiest wee ought to consider what great vinersitie there is betweene the fortitude nowe specifyed, and mannes

mannes valiauntues and magnanimitie.

Firft of all if you respecte the ende, they that for Chaiftes fake benture thep? lines , obtapne the true ente of bertue : but they that propose buto themselues ritches of fame , and glogye , bependinge on the borce and confente of the bnlettered multitube , and refpecte not the true foueraygue good , they are rather to bee accompted menne pufte bppe wyth a vapne belire and ambition, then valiaunce and couragious men . Further manpe offerre themfelues to baunger not wpth iudgemente, and paudente aduife , but beinge pricked forwarde wytha certapne rage and furpe of minde, concepued epther of ba. tred, enuie, og fome other earnefte and whote affection . But Christians whereas onelpe wickennes thep bead. Ive bate, towarde the men themselves they beare a minde bopbe and free from all manner enuie, rancoure, and other leube and wicked affection . Finallye they neuer take bppon the manye baungerous attempte, but beinge mouch thereunto either with a berpe earneffe bope, oz with a besperate feare of they, prefent effate. For none of them except be had some certapne hope to escape baun. ger, oz gaine fome prinate commoditie, oz els were pafte. all hope of escapinge, woulde thincke it good to come into Daunger : but oure men in many places haue beene lebbe to they temporall bane, and beath of the bodye, bauinge free election if they woulde, to live in pleafure : fo that on one fpbe no hope of life was offered, on the other libe, if they woulde toplake their opinion, they had propoled unto them manye thinges whereby they moughte line a pleafaunte life: pet notwithftanbing thep marchinge fog. warde to a certapue and affured punishmente of mott cruell beath, refuled all pleafaunte intifementes of life, and neyther with threates, nor fapre promifes coulde they be Diuen from their profession of faith, and Christian pie-

And againe of what force is that, that of fo manye as are contapned in the memorie of manne, berpe fewe baue beene founde which by learninge, exercife, and continuall flupy to be well, have come to that perfection, that they with a willinge minde coulde fuffer beath : bopon a foraine there beganne to growe an innumerable multitube not onelpe of men and women, but allo of children. and almost infantes, which have for the fagth of Christe luffered fripes, beath bppon Croffes and Bibbets, burninge fires, and to conclude motte cruell kindes of Death, with inuincible mindes and willinge bartes . When all the rulers of the worlde, and Lordes of the earth bent their maine force as it were , and bentured lpfe and limme to the intente all relligion and feare of God fould bee beteripe rooted oute of the bartes of menne, when the Deuils themselues, authours of all mischiefe and wicked. nes, firred them to cruell typannie, whom they had with mofte bucleane , and filthpe fuperfittion as it were,lebbe captive biber their auctozitie, when mofte fraunge and terrible tostures were beuised to the beter overthzowe of Chaiftian Discipline, when violence and boarible crueltpe was practifed in all corners of the worlde, where the faith of Chrifte was euer bearde of, when all thefe thinges were invented to the subversion and overthrowe of Rotwythstandinge suche was the Christian Pietie: bertue of true Mobilitie, and Chaillian magnanimitpe, that it did not onely with constante, perpetuall, and inuincible vefence of Chaistianity couragiously wythstande the affaulte of the ennempes : but also mofte willing= Ipe and cheerefullpe offered themfelues in Chaiffes quarrell to the fwozde, to fire, and faggotte . They were leabbe awaye to execution, and cruell toatures : whippes, gallowfes, gibbettes, and tomentes neuer afoze bearde of were prepared for them.

Repther

Repther coulde those butcherly bloudluckers, growen through villanie into outragious fury, fatiffie they cruel. tie, if ftraight wape they fould baue bereaued of their li. ues those innocent Lambes, therefore wpth prolonginge they cruell punishmente they wente aboute to represse that kinde of contumacie, fpzinging not out of prefumptuous pappe, but oute of rare and excellent bertue. Repther were those horrible cruelties practifed for the loue thep boare to they owne relligion, but onely for the enupe and mallice they boare to they excellente bertue, throughe which they fame all they, thunding threates to be fcorned at, and beterly befpyled. Det they? Chaiftian foutnes could nepther be banquifbed, noz baunted, and difmapde, nother wyth threates, nor wyth tortures, nor with anye neuer to erquilite punifymentes . And when the To2tours, yea the tormentes themselues also beganne to flake their force , pet those worthpe wightes remapred ftill in the fame conftancie and floutenes of courage. But when againe, after a litle fpace, thefe butchers returned wpth all cruel meanes to teare in fonber the bodges of Saints, thole righte holye men came with a minde after a won-Derfull maner confirmed , and newly imboloened to the fame punishmentes. Repther was there in the meane time any one word betered of them, but that which bider. ceedinglye fet forthithe laudes and prayfes of our Saut. our Chaifte. Therefore what more ercellente and worthe matter then this mape be in woodbes contagned, of in minde concepued's It feemeth to euery man a iufte matand occasion of bonour and glozye, to be paciente in the middelle of tomente and perfecution : but thefe men bib not onelye fuffer beath pacientlye , but willing. Ip and with a glad and ioyfull barte bio beare the croffe of all kinde of trouble and affliction. For the affured hope of triumphe in Deauen, both biminiched and abated the booilp

bobily paine, and filled the minde which greate fope and gladnes . A rare example of baliaunt courage is mith prailes even to the fky extolled . But in this race and kinred of Christian people nepther the confiveration of age, not the imbecillity of Dere, not of bloube, or De. aree coulde bee anye lette of impedimente to this motthre glorpe and renoumne For to what ende Monloe I make mention of those whoche were the best and chiefeft in any kinred: whereas chilozen, and birgines innumerable have refused for Christes fake no punifb. mentes of cruelty whatfoeuer . Dowe many bonnemen that they might preferue and maintaine the free liberty of the minde, baue fet at naught the bitter paines of moffe tharp punifhmentes : Dowe many fouldiars (which kinde of people molt commonly abborreth altogether the fluore of bertue, and fanctimony) have more effeemed of beath referrento Christe bis laude and praife, then all maner of garlandes a triumphes? What thould I recount the Mauricians, Sebastians, Catherines, Agathes, & the Gordians : whereas it both fufficiently appeare that the multitude of them bath bene innumerable and all molt infinit. that have attayned the praise of percellente bertue : the externall heweand image whereof men indued with ercellent wits, baue after longe exercife fcarcely obtayned. All which may be to be a fafficient argumente and token, that this kinde of fortitude and confidente courage farre Differeth from that, which is in the rules and monumens tes of ethnike Philosophers contained : which was powred into the mindes of Chaiftians, not by fecular learning. but by the gracious gifte and goodnes of God: beinge the worthieft of Chriftian name and nobilitye, and the moffe certaine and affured teftimonp of Chriftes molt pure, and bolpreligion. Motwithffandinge fome there are who preferre befoze our men in bertue, and baliant courage I fap not fuch as Cato, and Brutus were, whome fome bonoure Z.I.

as Gods immortall, but Cleombrotus, who in his rage call himselfe bowne bedlonge from a bigh tower, of Empe docles who furrioully raginge with flike mannes threwe bimfelfe into the flaminge fire of Etna, og fome other folite and befperate perfon . Therefoze our men to wit, Cornelius, Cipriane, Laurence, Steuen, & Paule himfelf beinge moft boly men, and ercellinge in all bertue, are by no meanes rekoned of them in the numbre of foute and valiaunt men . Further a certaine malepert, faucpe, and wicked writer in bokes in which be bath contagned the biftopp of his owne Citty, and many queftions pertaininge to the flate of a commonwealth, in the Hetruscan tongue thought not good to diffemble what his opinion was touchinge the religion of our facred and boly profeffion . For be reporteth that the faith of Christe and his boly religion bath beterly bettroped the prowes and baliauntnes which was wont to appeare in men of oulve time. And therefore be imputeth the fall of the Romaine Empire, the becap of fame and glosp, the ouerth ome of chiualrye, to this most pure and boly religion of the most highe and enerlallinge God. Then afterwardes onely to currye fawour of the Godly, be affirmeth b the great becay of nobility came to paffenot through the beprauatio of religion, but chrough the Defalte of interpretoures, misconftringe and euell baberftandinge che fame : whereas notwithfta. Dinge beis not able to fewe what crooked fence of interpretation that was, that minittred matter of fo great mil. chiefe . But that leavinge bebinde bim the flinge of bys mallice, he mough feeke fome thifte to escape by meanes whatfoeuer, bee falueth a greife mofte juftly concepuer, mith that remedy and medicine moft foolifbly applied. I would willingely have some compassion over bim, for that be is beave, pf be bio not noive corrupte manye more with his bile and pettilent wattinge, then in time pat with bis leud life moft reprochfull and fubiecte to to contempt. 23 ac

But for as mutch as his bookes though he be deade, vo lo greatly sclaunder Christian nobility, I will not doubte, beinge (as I truste) desended and protected with the appeand assistance of Christic to combate with the spirite and ghoste of this wicked person. Althyth not with sandinge I do not for the desire I have to encounter with a nother, but onely to withstande their brainsiste and wicked deadinge, whose mindes are alike dusked with errour and blindnes. For this mischiefe is spreade farre and wide, and hath greately insected manye with pessilente contagion.

Thes therefore firste would I demanage of him, what be noteth in Chaillians, that be map by anpe meanes beeme worthy of contempte ? For if fo that it argueth a ballaunt and noble minde to cotemne the pompe and banith of worldly pleafure, beinge lifted by in fuch maner, thatit thinkert of nothinge, but that which is both beaue. ly and excellent : then truely nothinge maye make more for o bonour & aduauncement of Chaiftians, who bauinge full knoweledge and biderfandinge that they are of the felowthippe and companye of beauenlye wightes, booe indge no worlde pand transitozy thinge worthpofeftima tion, imployinge al their trauaile and labour to the attai. ninge true bonour, and immortality . If fortitude be accompaned with inuincible patience, who would not wonber at the courage of Chillians, when be hall conlider that birgines themfelues, for the name of Chaife haue belired moffe cruell punifhmentes, and all maner of bobplpe tormentes .

bowe hyghelye was Lexna the Parlotte commended, whyche bepage rente and toque with manye toquenes would not betede them that were payuy to a certaine confriency? What paile won Anaxarch for the like matter?

Z.2,

Dow

Dow greatly was Thraso of Syracusa commerce for that bee would not be forced wyth any kinde of punishmente to procure the beath of them that were partakers of one co-Spiracie? These men unboubtedly Matchiauele bimfelf (for fo this notable wayter is called wyth whom I baue to beale) may not beeme in any wyle worthy of contempt, because they hav no knowledge of true relligion, which be in no wple woulde baue to be magnifped : and were notwithftandinge partakers of trapterous attemptes , the meanes of vefcrpinge whereof bee fuppofeth worthpe of great commendation. But bow obfcure is their conftas cie if it be compared with the baliaunt courage and magnanimitie of Chailtian men? Foz if pou refpecte the caufe. they for hate of the tyraunts by whom they were annoyed paciently endured thep; cruell punifments: our men foz the love of Chrifte, of whom they had recepued wonders full benefits, thought all tomentes eafpe and tollerable. If you weighe the erceedinge greatnes of the tormente, & the continuance thereof, you hall finde them not common and bluall as theyes were, but new and fraunge tostures were beniled for Christians, which as longe as might be, moughte teare their live bodies, and wonderfully beate and baufe them. furthermoze, they when they were baiuen to extreeme milerpe, and fate of velperation, feemed out marblye to beare an externall hewe of their former mozthines, and hauty minde : Chaiftians when they had free election to accepte that they beft liked of, pet not with buwilling minbs they exchaunged a glozious and bonous rable beath, weth a lyfe Capned wyth ignompe, and If pouregarde the nomber, it is a ribiculous thing to fet an infinite nomber, againff a bery fewe. Doft thou then belpple this hollome bilcipline, oute of which bath bin peloed fo manyenotable, and worthy examples of vertue? Canft thou conffantly affirme, that the mindes

of men are induced to thinke beaffly and abiedly of themfelues by this boctryne, which bath with foutnes, far beponde mannes creditte, armed the tender nature of wome and the feeble age of childred: whiche bath firren bove fa great a multitube to an erneft befire of papie and gloppe? Wabat peruerle & ouerth wart perswallo of mind is this's that thou houldelf have in admiration the barn flabow of bertue, and thouldest suppose true bertue worthy of no els timation at all. But no boubte berebence procedeth this great erroure. Thou polle bebolde onely the erternall forme of the Croffe of affiction, that excellence bertue that under the forme of the croffe lieth bidden, thou boll not bebolbe. for the bull capacity of a fimple onberftanbinge ouer whelmed worth barknes, and with filth befiled, is not able to abybe the byghtenes offocleare a lighte. For the poarpne of Chapfte (as Paule fapthe) feemeth to wicked and desperate persons to have a shew of ignorace and to muche humilitye : But to them that are of amilde spirite, and confirmed with the grace of God, it sheweth a fullnes of heavenly wisedome, and most excellent vers tue. Fozeuen as in the personne of Chapft all men beebolve that face wherin as it was by the prophetie of Efaic foze tolde, there was no forced bewtpe, nor femelines , and pet all men fame not the glopy of that binine nature which John beheld seven so manie through the loke blondes and wanteof bude raandinge contemne the lyfe of Chiffians boideof al woodlye pompeland are by no means able to bebolde the excellent brightnes of Christian nobility.

Ratas concerning the Romain Empre febat we may lay fome thinge thereof, albeit it femeth a thing far fro our intent and purpole) bath not this fine fellow which is fo expert in all matters of pollecie, reade in moft lears ned wapters, that euen Cities themselues haue their cha

ges

mes and courfes and that all comonwelthes boas it were bythe courle of nature rife and fal's Mepther, pitis peffible that any thing buber the Moone thould be immortall, and concone we for euer! All thonges as they have a beendanninge for necestative it vs that they hou loe ones becap, and theburgh the cruelty of beath bifpatchinge euethe thonge perifie and come to nothinge. For how manye Cityes , how many countryes and nations are beaten flat to the grounde and conered with modile, whiche fong agoe molt of all floriffen, both by reafon of their forr firet ched Emphye, and gloppand renounne, parchafeb by famong and moble actes? who bath ourteprowen the boingmons of the Affirians, and Perfians : who bath walter & wealth of the Athenians who bath abaptice the power a pomue of the Macedomans : Cruelp no other thinge can be attended as cause thereof but the natural course of the wolfoe, then the which nothinge is more britte and oncet tain. For if Cirns hab not otterly extinguished & Albrians Empire, if Alexader havnet as it were crutheom petes if power of the Perfians, if the Macedonians d'al Grecce by the warres of the Romaynes had not beene biterige banquifbed :pet notwithftanbinge it mufte be graunted of ne. tellitye that althele Emppres hauld haue bene beltrop. ed with fome other power, or veclyninge with age at laft Montbe baue peritheb and becaped . . . Welbete fore it fatlech oute that no wple man both wonder at the beter Tubuerlions and pelleuctions of common wealthes: and on the contrary part they thinke nothing fo worthy abmira. tion ash continuace of a Cityeltablifet & indued to great principallitres. Anotherfore they fuppole the quellion is rather to be alked who Sparta fo many peares continu. ed in the felle fame maner of gouernmente, and in f felfe fame order of bifciplyne, then why the gloppe and wealth of the Athenians to foone becapet . And this alfo is foe much the moze wonderful in the Romaines comon wealth yd

Of Christian Nobility 92.

by bowe mutch more this Cittye excelled all other char querwere in worthines both of glopp, and Dominion. For many thinges eafelye beare by themfelues: but the bigheft thinges by their owne peple & maight, are come in fun-Der and fall boune to the grounde. : Therefore wheres this fareth it with all Cityes and countryes, that no wyle ma mondereth attheir fall, but thinketh the caufe of their longe continuance with greate Audie to bee confidered of as a thing very increvible, This man well fkilled as be bimfelfe thinketh in ciuill pollicie lamenteth the Decape and ruinous fall of Rome, and as thoughe it fouloe baue beene perpetuall ercepte it bab beene hindered by the religion of Chapte, bee arqueth of cryme the fonne of God bimfelfe. D thou man in mabnes erceebinge all other. bolt thou afke what other thing bath becaped the welth of the Romanne Emppre's first I answere that as that Cithe mas happely erected then grue to a moze parfecte fate and by noble actes, flozifhed the confirmed with lawes, and ordinaunces, came to a perfecte rypenes of Dominio and was wonderfully advaunced: fo was it necessary that it now peelbing to flooping olde age hould at the length baue (as it meere) a lafte pape to line in and foulde feele the beaup ftrok of the band of beath . Furthermoze this 3 affirme that all those goodmeanes by the which o Em. ppie was firt elablifee , top the which it moughte baue beene maputained in the fame ellate, long befoze the birth of Chapfte was loft and oute of their handes . Caufte thou in any wpfe thinke that when immoberate belieacy and riotte, when unfatiable belire of riches bad ones bp inualion entered into the manners of the Romaynes whe no accoumpte at al was made of the aucthority of & Law: es and Denace: when the myndes of the rafkall multitube by the fevictoufe and branficke orations of certapue Defperate perfens were tickled to boope of rauine & Spople with violence and force to bereue the wealthper fort, of their:

so villed The thirde Booke

theire goodes and fubffance, when cruelepe armed with impunitye, to flaughter & effusion of the bloube of the Ci tysens, with goare bloud faunched the Citty: when thep that in feattes of Armes moffe preuaplet, bibbe bente Their thoughtes not to leke the tiberey of their coutry, but their owne private aprauncemente : when with all theele Weavons the body of the commo wealth was wounnded, Bo you think bit could by any means be brought to pas b the comoweale could loge cotinue : Abbe thereunto (if it like pon) Saleable Clections, Jungementes raunfomed, mattes of Provinces, extraordinarpe and infinite auctho. ritpes, the charage of the commonwealth committed to certapn men caried forth beablonge with a haftye befire of rule aud principality, you may bnberftand, that it could no other wofe be, but that the wealthe of & City beterly be caped sit muft neves come to ruin . What fould I in this place beclare the bloudy bropls in the times of Scilla and Marius' whiche infinitelpe plagued and bered the Citye and with al manner of cruelty bilmembzed the fame, and at lenghth by the infection of poiffentio euen to pofferptie continued, lapo open agap to the gouerment of Tpautes. Doeft thou then boubte but that the Citpe bepng gafteb and mangled with fo many woundes, thould at the laft be couered with mouloe, the Citygens with falte and bitter teares waylinge and lamentinge at funeralles thereof. And therefore if it be bemannbed of wpfe men what time Roome fell to beter vecay they wilaunsweere (I suppose) that euen fro that time wherin the old oaber of bilcipine and gouernment was abolifee, that common wealth began to be of no reputation . For they linger uo longer aboute the confideration of the event of any thinge, which most certapnly gather the thinges that folow after by the caufes that goe befoze. If you afke them that lacke wifebome and experience they wil fraight way elleabge that tpiannicall government of Cesar. Horthere is no man fo bes

fo befpbes himfelf that will thinke after the beter abolith ment of lawes, the loffe of liberty, and the overtourninge of the whole flate of pollicy, that any one fparke of bolde common wealth remaineth. But I pray thre what tove toke thee in the head that thou biodell impute the ouer. throme of that Empire to the manners of Chaillians? mbercas not only the caule of that calamity, but the enent it felfe was many peares before the birth of Chrifte oure Bynge ' And if any man afke the queftion after tirannye bad the upper hande what wasted the wealth of Roome, taken from the whole Citty and bestowed byon one manfirt I will repeatethole thingesthat I befoge rehearled; that all those worthpe qualities whereby the people of Roome obtained their auncient renoume, and large Empire, a great while began to becline, at laft fell beblonge Downe to the grounde . For then immediatly in feete of frugality, outragious riotte, in fleebe ofenburinge barbines in warre, an ercebinge tendernes and nicenes both of the whole body and minbe : in fleede of breade, andame of the lawes,impubent bolones, unfatiable lufte, immobes rate belire, bebemently allaulted the myndes of the Romaines : and Girred uppemen that bare gobwill to their country to bprozes, and siuili broples. Further this I affirme that the barbarous Demeanour of their Emperours, and their ouerthwarte nature, iopgned with immoberate rpot, and bubgibles luft, bio as it were cut them of from al their profperity . Repther is there caufe wbp 3 foulde here recite fo grenous plagues as wherewith the comon. wealth was afflicted, feinge that it is eutoently knowen that many for their cruelty, and horrible factes have bene A ine, bothe of their Cittizens, and of fouldiars, and ofte. tymes of them that enured them their place, and bigh aucthority. But when the cuffome of killinge of Rulers grewe to be familiar, and there was not onely countermaites and treachery beuiled againft wicken typantes, but Aa.1. againste

against viscreet, and moderate gouernours, and that the name of rule and Empire wanted due reuerence, at length the matter grewe to that palle, that nothinge was fo bilp reputed of as the Emperour of Rome . In the ende when the aucthority of the Senate, and people of Rome was ertinguilet, and the knowleavge of Souldiarfare together with auarice erceffigely increafed, it fell oute p fouldiars for a boty in ready money to be paide, bid affign afore band to whome they lifted the Imperial Crowne. Therefore whereas they had refpect neither to bertue, neither to nobility, but as it were makinge a bargaine of by. ing, fale bnto bim p promifed moft, folo f Empire, euery vile caitife & leuve barlet bab free accelle to the fwape and gouernmente of the whole commonwealth. Therefore whereas the people of Rome were gouerned by futch beaves, it coulde not be but all those thinges should fal to beter confusion, whereby that common wealth was wont to be renoumed. Especially feinge that oftentimes, leaft there houlde want at any time an occasion of civill Diffention, there was appopreted in diverfe places, many Emperours, if they were to be called Emperours, and not rather fraunge and prodigious monters . Therefore & wealth of the Romaines partly by civill biscozo, and hozrible villentions walted, partely bronke bppe and confamed by the meanes of great and terrible warres, which throughout the whole worlde was waged againfte the Romaine Empire, was subiecte to common thalbome & milerp, of all thinges incident and appertaininge to man. Ano here (I pray thee) what cause balt thou to accuse the name of any thinge that is called Chailtian 's Fozif the poctrine of Christe had wrought in the manners of the Romaines, contempte of lawes, ryot, wantones, immobe. rate belire of rule, molt egre and beheinent biffenfion of Cittizens amonge themfelues, if to conclude, it bad induceo them to violence dealinge, furp, grage : then moughtelt

teft thou baue iufly and truely fayb that, that had brebbe in the fate of Rome all thefe mifchieues. Forthep be those borrible bices, that have plaqued and beftroped not onely Rome, but all other Imperiall Citties. But if nothinge be moze repugnant to Chaiftian maners, and convertation then the byces afoze reberfed, with whome nothinge agreeth, but that whych is infle, and bpzyghte, tenbinge to quietnes and temperaunce : which moft reucrently accoumpte of movefly, and innocency, and about all mischiues bate ciuill Discord : which abborre all troublefome and befperatenterprices, pet wilt thou be fo fottifh & impubent, that thou wilt feeke with this fclaunder to beface the bignity and worthines of Chriffianity? Can there any maner of biscipline moze confirme and establishe cyuill pollicie the that, which teacheth Juffice, cquity, meknes loue of our country, and conftant affection of bertue? And all thefe thinges truely in the maners of Chaiftians are founde in begree of mott excellet perfection . I could recite home many Chailtian Emperours there baue bene by whom the Empire impayed and fallinge to becaye, bath after innumerable calamities beene reared bype againe, and reftozed to bis fozmer effate and bignitye. 3 could theme that the boyders thereof baue bene more amnly enlarged theneuer they were befoge, by the moft earnell maynteynours of Christes religion. To conclude I could by force of reason conftraine them to graunt that thole mileries which afterwardes lighted bypon them, bappened not throughe the loue, but throughe the contempte of Relpgion . But beecaufe I make balte to the ende, this one thinge will I fape, that beath purfueth not onelp al men, but alfo al humayne artes and fciences, all nations, and effates of gouerment : and they al at laft fave awaie, and are overwhelmed with the loth= fome barkenes of floggifhe obliuion . Dnelpe it is the kingebome of Christe, which can by no force of enemica A8.2.

be overthrowen, by no worldly wealth overborne, by no civill broples and villentious at any time torne, and rent The ricches of the Perfians are cleane confumed, the mighty powze of the Grecians is btterlye ouerturned, the Empire of the Romaines is beaten downe, & bath bavagreat fall . All thinges that epther are, baue bene,og bereafter fall baue beinge, after one fogte of o' ther hall perifie and come to nothinge at the length: but f kingebom of Christe to all goolp ognamets enritcheb, worlde without ende thall florithe, and thall abound with immograll and everlaftinge gloppe: by facred Dzacles it bath bene foretelve, the powre, of him is an euerlallinge powre, which neuer shall be taken away, and his Kingedome it is that shall neuer be dispersed. And in an other place, It hath pleased mee therfore to shewe forth fignes of him, because they are great, and his meruailous things because they are stronge, and his kingedome, because it is everlastinge. And that sayinge also. Thy kingedome is a kingdome of all worldes, and thy rule from generation, to generation. Also that which is recorded in the hiffs rp of the kinges, is to be bnberftwoe of this kingebome. For in this manner God talketh with Dauid. Thy house shall be sure, and thy kingdome shall continue for ever. Tabich allo map be gathered out of Luke. God (faith be) shall geue vnto him the seate of Dauid his father, and he shall raigne in the house of lacob, and his kingedoin shall haue no ende. Let therfoze men of limple bnberftanbinge leave of wickedly to complaine of the ruin and becape of the Romaine commonwealth, let them not wickedly and bugodly lafe the blame of that ruin and becape bypon the goones of God. Let them at the length bubeaftano pon. ly the name of Chrifteis fuch, as no age or time can extin guithe: to wit, whole glozye, praile, bertue, worthines, ritches, power, are immortall, & heavenly. And whereas all other thinges are fraile, and brittle, thep baue betermined

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mined and appopreted to the a Gozte race of life to ronne. Dnelp therfore the names of Christians leaninge and ref ting byon the flages and proppes of the aide and affifance of Got hall flogif fog euer and euer.

To foloweth that wee tape fomethinge of forticure and chinalry ,the practife & ble wherof be bemeth to be bulit ting & far bufit fog ppofellion & conversatio of Chailtias. For how agreeth (layeth be the contempt of glozp, which is wont to be prescrybed to Christians, with the ercellen. cie of this bertue. For no man ercepte bee be firred bp with the velire of renomne, wil thinke good to take bppou bym any ftraunge and Daungerous aduentures. whereas be affirmeth that no man can be valiaunt except be be induced thereunto throughe the befire of fame and glopp, 3 vo not boubt that thefe Philosophers will eafely graunte that, whiche haue both written bookes of concempte of glozp and baue beliuered bnto be manpe rules a principles of prowes and baliauce. For if they bab fuppoled that of thole thynges, one had beftroped the other, they would never baue bene fo mad, that by the felfefame realons, and meanes, men might bee billwaded from the Delire of gloppe, and incited to the flubpe, and loue of bertue! And they befined bertu to be that, which vio not beped on the bayne baute and reporte of the people, but whiche tooke in bande great and noble enterpapces onelpe for the loue of honefty . But this folly fellow fo argueth, as if the onely belire of prayle Coulde pricke men forwarde to bertue and there were not muche better prouveations of bertue, and induffrye, with which good mens myndes, night and day baged and allured, tooke bypon the baungerous attemptes , both with a right goodwil, and with great care and papne. As the entyze loue of oure countrye the greate care of our bonour, and eftim ation, a reuerent Due.

Tie

the poth towardes the lawes, and alfotoward religion is felfe. All whiche thinges are moft perfectly contayned in the rules ginftitutio of Chaiftians. What if thep be moft befirous of paplet pet will any ma be either fo mab or impubente, that for this caufe bee will feeke to bifcrebyte them , and flayu theyre bonoure. They are trulpe far of from the befire of bapne praple, pet wonderfully inflamed with the belire of immortall and true gloppe. They fette at nought the report of men, pet they are carneftly bent to true prayle, which is contagned in the tellimony of Chaift , beholving al things . They belire not tobaue me the beholders of their matters, for almuch as they knowe when they attempte any worthy actes ,the angelle of beauen loke byon them. This is the properthe of a noble mpno, of a gentlemaniphe and baughty courage not to bang bpon the opinion of the ignozant multitube to neglect all thinges bere below and to bie we and contemplate thonges beauenlye and fppzituall. what he calleth abicet and bale 3 canot wel perceive . For if he thinke that pappe and infolencie, cruel and bautifh bebaufour, myndes loftpe and bifdaynfull, and maruailouffe. puft bp,arqueth a noble and baliaunt courage:then grafit I that there is nothing moze bile and abiccte the the flock. and generatio of Chaiftians, which both fogloth with earneft ende uoure watchfully apply the fluby of temperance, milones and lenitie. Butif al bertues asche beft learned men hage tellified, and beclared, are conteined in one linck of lone, fociety, and confunctio, neither canthere'be amog the any repugnance, fo far of is it, that the praple of mila nes and modelly thou le be opposite and contrary to man-The courage that by no meanes they maye bee biflinked, & feuered Therefore no man can be baliante ercepte be bee both mploe and moderate. For be is muche beceiuch in opynion which thinketh the force of the mpn b firred bppe not with orare of Equitye, and humanity, but with whote Delire

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belire and furious rage is rather to bee called mahobe che cruel egrenes of a lauage beatt. But this notable authour p instructeth Princes bow to undoe their countrye which teacheth them to eltablife the wealth and eltate of theire kingoomes not formuch by equity, and curtefie, as by quilfull pollice and cruelepe :let bim truelpe call by what na. me bee will that furious vealinge farre patting the blage of the barbarians themselues in villany , aud tyjanny, fo \$ no man in bis right wittes will affent to fo fonbe and wic . ked an oppnion . But wee will neuer be fo woode and frentick, b we willay that , that meknes of mynowbich & boly fcripture calleth bumility, whereof be was an eram. plebuto bs b was also a paterne of notable promes, is aup impediment to fortitude it felfe. For whereas all bertues are as it were with glue fattneb together: then truly especially meeknesof mynde and baliaunt courage. For eache of them proceeding out of a noble mynd are almoft of like honour and eftimatio for it is no greater figne of a valiaunt courage to be able to withftande the force of his enempes , then to refrapne his angry move: & co fubbue al troublefome affections, and by no grubge of offence to bee remoued from humanity and constancie of myabe. Cherfoze there bath not beene any man lightlye famous for baliantnes, but be bath purchaled praple by milones and curtefie . Dow greate was the glopp of Themiltocles who littinge in counsell with the Grecians, was of the other Captagnes contrary to ogver of civilitye bitterly tau. ted' but be thoughte'good not to reftrapne theire lauifhe fpeaches with pelving taut for taut, but wifely to appeale them with patience and fufferance. What foulde I fpeake here of Pericles ? What houlde I reberfe Iulius Ces far and many other, who did no moze earneft lpe feeke to get them a name by martiall proweffe, then to win com. mendation by curtelle and pacience. On the other live as eache ma is of a more fhinking and baftaroly courage,

fois

to is be moore disposed to anger and crueleye. All those barbarians whiche can by no meanes be trapned by in \$ preceptes of fortitude baue bene counted fo cruel that our bluall speach bath ascrybed the name of barbarousnes to cruellepit felfe . What houlde 3 thew pou bere of b nature and qualityes of women ?then whom, as nothing is more feble and weake, fo nothinge more fwyftlye cart ed to reuengement of iniurpe? For if milones and curtefi. bo not at al bimme the lighte and exceedinge brightnes of bertu, but iffuing oute of glike baughtines & generolitie of mind, is a great ognamet to fortitude:is ther any ma fo boyde of reason, that Chailtian milones be will terme cowardife, repugnat and oppolite to the rules of fortitude 's what peruerle bealinge? what an ungodly moope (a milchiefe and fozowe come to it) is this? that wee make light accompt of those thinges that are true and perfect in our men, the bare hadowe whereof in other men wee haue in admiration 'they have alwayes bene counted of a noble and baliaunt courage, who beepng girbed and nipped to tautes a prouoked with iniurpare not kipled with wrath. But our men,of Chaift haue learned this leffon, that thep fhoulde requite with curteffe reprochfull wordes, and iniury with good turnes. Then fome man may fape bnto me: wheras chailtians are fo gentle and merciful, they wil neuer bypue backe from their bouds the force of their ene. myes nepther wil relifte villange to buety of fwozde, but they wil with a good turn requit al outragious bealing. Tho fo allengeth this, little confidereth diffinctions of bu tres,neyther confidereth that diffinct and Diuers thinges are meter coueniet for bellinet & biners perlos, places, tp For Chaiftiasehelelueswhoin prinate mes, a caules. grunges @iniuries embrace milones & patiece,thepin cos mo byfrelles & baugers are moft egre of al g are moft ear nelle and behemente maynteiners, of the common fafetye and

and liberty . Efpecially whereas the flate of religion is impugned. Forthep thinke in this cafe all-fufferance an intollerable offence, and patience to be a bogrible faulte. Df this minbe was Moyles the beloued of God, whom the bolpe fcriptures bo tellifie and beclare of all men to baue bene the mploeft, who notwythstandinge with fingular baliaunce banquitheb the boft of bis enemies, and appealed the wrath of the maieffre of God offenden, with the tharp punishmente of many. David also was of like nature whom aboue other the feriptures Do bigbely commeno for bis erceedinge gentlenes. De neuertheleffe bas quifbed and put to flight a great and puillaunt boft of ene. mies,and put to the (worde buge multytubes of Alienes and ftraungers . Guen fo, manye Chaiftian Princes beince most opfpoled to all kinde of humanitye, have matthed the glopp of Bartiall prowelle with & praise of lows lines and courtefie. What ' bath not Chrifte bimfelfe fufficiently taught be by bis owne example, bowe farre foorth wee fould ble lenity, and againe when wee ought to take uppon bs the perfon of fenerity, when with whips be feuerelp and tharpely punithed them that comittinge facrileone, polluted the boly Ceremonies : Therefore there is no caufe why any man thould contemne Chriffi. an meekenes, wheras it is fotogened with true foztitube. that nothinge can be moze firmely and furely tyen there. bnto. For they both illue and flowe from one headfpringe and fountaine, and the one wonderfully beautyfieth and abourneth the other.

Dwe let be come but the last argument of this notable witter, wholy consisting in religion, and in those olde Ceremonyes with all wickednes polluted and desiled. For he thinketh that bloudy sacrifice, and saughter of beattes, to have such force, and efficacy, that was able.

able bypon a fodaine of timerouse persons to make fearce and barop. And be that neither ble any fach bloudy facrifice nozimbaue our aulters with the bloube of fowae footed beaftes, noz looke bpon the bowells and intralles of beaftes, be fuppofeth by this inconvenience happening by the meanes of our religion, to be bepained of many ne. cellarge meanes and furtheraunces to the attayninge of vertue . Dere truely I knowe not what might be abbed epther to the race of his impiecpe, or to the blindnes, and folly of his minve : for to compare borrible fuperflicion with the most holy religion of the everlastinge God, it is an offence pafte all fatifaction, and abhominably wicken: but to thinke bim that can beholve with a countenaunce boyde of quakinge and tremblinge feare in the butcherly manglinge of beaftes, like to proue a valiaunt man, it is a plaine argument of extreme maones . For if wee hall followe bis counsell, why do wee not muster all the butchers wa can get ? Thy bo we not also preffe foorth to battaile hangemen, for thep of force mult be more cruell then other, which quarter and cut by the bodies of men. That they forfoth with that Moble courage that they bane gotten by thuffinge in their armes elbowedepe in the blouve of beattes, and by tharpe punithment of con-Dempned perfons might befperately benture amonge the thyckeft of their enemies, and keepe bs fate & barmeles from all imminent baunger. Whatif I hewe that all thinges contagned in thole facrifices and ceremonies byb tende to timozoulnes and cowardile, not that there was in them any thinge to imbolden the minde of man? Firtt those papers of theirs in olde tearmes and folempne woodes appoputted to be fapte, what a beale of trouble and feare bib it containe ? In which if thep fould bappen any whit to flomble and flagger, if any thinge were bttered in woozdes out of courle, oz with fignes & tokens of finifer happe they thought all the Boones of the people

ple of Rome would be incontinently angry and highlye Difplealed. Further what a great feare was call on thofe men, intangled with that oulde wines fuperflicton, when each thinge in the facrifice bib not fall out to their mino 9? When the intralles threatned buto them fome preapfull and volefull beftruction : But when it fo chaunced that they hould at one time offer bype manye factifices, and it bappely lo fell out, that the bowelles of one beaft gaue thole lignes whereby men luppoled that the Goodes byo promife that all thinges hould profperoully and mell fucreed, and the bowells of other, portended fome dolefull euentes,it muff ncedes bee that their mindes fould bange in boubte through wonderfull feare, which coulde neither be animated and encouraged wyth the intralls betoke. ninge good foztune, because of their bariety and inconfia. cp, not againe befpile those that betokened ill lucke, becaufe of that religion which they were fo miffeled in. What lay you to araunge lightes. monfers, the aufwers of Birdgazers, and Southfayers, what greate force have they to rebate and appaule the courage of men & When nothinge bappened either by courfe of nature, or cafuall chauce, pthep bib not interpzet tobe bone by the fingular mouilion of the Goddes, precendinge fome great plague, og calamity . Therefore cither the flyinge of birbes,cyther treblinge of & Carth,oz a thuberclap on bright libe, oz any other fuch mofterous matters &, fometimes probigious thinges fained, Did woderfully terrifie e feare pope milerablemen . What foulve I recite the baucinge of the Sunne : Which beinge forced,it woulde not fuffer them that were superfictious and berpe mutch geuen to balloninge to conceive any firme and effured boye at all. And if by anye chauce chickens happenento refufe their fobe, and p matter beinge once bard, fonke into p mindes of the foulviers: they as thoughe forewarned of the Gods themselues of seme great ill that shoulde betide them, be-

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inge affonied, with that which they mave fo religious re. koninge of, and beinge troubled and opfmaied with boubt. full feare encourred with their enemies. In many places therefore it is recorded that many boffs baue bene put to wacke, flaine, because with ill lucke, & ill chiuinge they were conducted agaput their enemies. Which thinge truelp is nothinge to be meruailed at. for thep beinge wholy appided to preligion, to belene that without the especial prouision and powre of the Goodes, foreshewinge fome great Courge and plaque, chickes refuled to eate of a loppe caft amonge them, and for that all their courages began to quaile, and their bandes through feare ware chil for coloe, and they themselves no not with wonted hope and courage marche on to battaile,it muft neeves be that they fould baue foine notable ouerthzow. And by b meanes it was broughte about, pall men b were wonderfully geuen to that kind of religio, whom they tearmed fanaticall, were troubled with continuall feare, and care of the minoe that brevoe continuall boubt. What, if many bery baliaunt men moued with the leaft and lighteft fraunge fightes b might happen in many places baue genen great token & ligne of feare ' The Lacedemonians (that we alfo fpeake fomewhat of the Grecians) when they toke any warrein bande, and the Kinges accordinge to the maner byo make facrifice in the bttermoft boundes of their cou. trep, if by any chance they were hindered that they coulde not accomplif or finish their facrifice, they incontinently leadne their boffs backe home againe. And whereas the Lacedemonians obseruinge the quise and facion of their countrep were trained by to indure barones, & to practife feates of armes, pet they became fo daffaroly by f means of their affiance in that filthy layerflicio of their abbominable facrifices, that they'at fuch times woulde bimiffe their fouldiars. Further pfany great noice thould chauce to be beard, all their coufells & beuiles tedinge to f main. tenaunce

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tenace of war were becerly foglake, & clean laid alide. And to procede: what other thing(I pray you to let palle & Lacedemonians ouerthrew the wealthof & Athenians, but & certaph peuilb old wines fupertiptio 's for whe Nicias bn' boubtebly a baliaut captain, was together to Demofthe nesimate chefe conductor of p naupe, a general of b mbole bão glaio feege agaput Siracufa, abab certain intelligen. ce of b Cittpe beepng befended with their owne ftrength, and by the bealp and affiliaunce of all Greece befide could not be taken : and Demofthenes was earnest with him to remoue the nauie fro the hauens mouth ,leaft the pallage being flopped by their enemies all the whole force of the Arhenians which was in that nauie contapned thould after a moft miferable fortbe fpotlet & flaine. Nicias him felf liked wel of his abuile, pet bib not put in be the good and hollome councell by the meanes of a fond religious feare. For buringe the frace of a fewe papes about that tyme, the light of the mone (as at certaque lealong it mult needs happen) was eclipled by reason of the earth betwirt the mone and their lightes. That Nicias thinkinge al rare and Graunge matter , thought good to beferre the fame to the interpretors of fecrete bolpe mifferies. Thep returned aunsweare, that it was not lawful mithin thirty bayes to fcoure the feas with their nauie, or to take in hande any o. ther great enterpaple : In the mean tome the men of Sycil with huge beps of earth bammet bp the mouth of the bauen , and placinge there many mighty thippes Copped by their paffage. Therefore that nauie of theirs , in which mas contayned plowie of pouth of Athens , ethe mbo. le force of the Athenians, whe now in bayn they fou abte to break through the naute of their enempes and enbeuoured to palle out of the baue, by that fond fuperflicious perfwation of Nicias was moft miferably fcattered and beate boune and all the whole nobilitye had by bent of fwozbe their bloudy bane and beftruction. Wilt thou fag then that

that those ceremonies, those filthye and oldwines super, Actions of inftruct men and trapne them by in prowelle & chivalrye's which make me fout of flomache and courage tremble, which milleave their myndes from conflancie, which hinder their beuiles that tende to common fafty's doeft thou in this maner thewthy dutifull barte towards Almighty God, by whole meanes and graticus goodnes we are bifburbened and belfuered from fo wicked, fo bn cleane, fo frantick and mad fuperfition, that thou bereffe prefume to preferre the famebefore the religion of Chaill's For ifthe minds of men inftructed with precepts of Chriftian religion are thereby made cowardlye, and bafterbly, and by those olde and bucleanceremonies (in which Gods lye honoure was boone to the Idols of wicked men)thep were incited to baliantnes, farely they feame to be preferred befoze the rules of our religion. But confider with thy felf the foolish, madde, and erronicus opinion thou halt They whiche baue truelpe taffet of Chiffesres belbe. ligion are not moued with the flyinge of birdes, the ferpchinge of fbrechowles, noz the intralles of beaftes, three atninge fome volefull euent. They are not troubled with earthquakes, with thunderclappes, with any probigious and monfferous wonders. To conclude there is nothinge that can baunt og bifmap the mynte of a Chaiftian man.

For he is lo trayned that if hee thould se all the worlds egrelye bente to battayle, if hee thoulde see all manner of daungers deupsed and prepared agapthe by m, if he thoulde see energy things rounde aboute set on lighte fire and almost consumed, hee not with thandings through an assured hope and considence, thoulde remapue buchangeable, neither be discouraged through the terrour of any mischiese. First because he beseeveth that he is garded and desended with a mightye and puillance armse. For he readeth in the holy scriptures that there are garrisos of

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of Angells whiche vefende the Godlye from all iniurpe, and in tome of neede qualifie the outrage e force of penemye. For lacob knew him felfe with this strength to bee fortified when he declared that he faw the tents of God. Agapne when the Syrians army was even bopon Helizz. us readie to beuoure bim ,and his feruaunt ftroken with great fear erped for belp :feare not (fath,) Helifeus, and be of good courage, for our number farre excedeth theirs. Anoit foloweth in that holpe biltopp . And when Helifeus hadde made his prayers to god, hee fayth O Lord open the eyes of this boye that hee may also see . And the Lord opened the eyes of the boy and he sawe, and behold a mountayn al couered with horseme and fiery chariotes that compassed Heliseus rounde aboute. that no man may thinke that God bealeth but with feme in that maner ,it is waitten els whereof all them whiche with a pure and budefiled hart embrace righteoufnes, and bonoure Bobinall finglenes and fimplicity . The Angell of the Lorde hath pitched his tentes rounde aboute them that feare him . De therefore which both faithfuls Ipe creditte thole teffimonies.and both bindoubtedly beleue that be is by the power of God protected, can in no wis fe tremble with feare , but wyth a luftye and boulde com. rage will ble that favinge that in another place is waitte. If tentes stand vp agaynst me my hart shall not feare. If a battaill rife vp against me, in him wil I put my trust. And that place alfo. These in chariottes, they in horses, but wee in the name of the Lord haue our hope reposed. They beyng vanquished weere slayne, but wee beeynge of good courage caried away the victory; therefore (3 fap) will not fuffer the familye of Chriftians to be weake and faputharted . Further the cogitation of immortalitye, and a certapue foreknowledge of glorve to come, what force bath it to the confirmation gestablishing of their constancie? Cafar reporteth that the Frenche men

men were maruaploufly firren bppe to all prowes and ba liauntnes throughe an oppnion that the Druides bib perfwade the to be of, which was that the foules of me mere not lubiect to beath but after their beparture paffed from one boope to another, and therefore callinge a part all feare of beath, they valiauntly tooke in hance wayghty and Daungerous enterpapces, not makinge accompte of lyfe. Mbereas they were perfwaded that beath was nothinge els but the chaung & aiteration of lyfe, and pallinge of the foules from bobies to bobies. And is it even fo in Deepes The auncient Frenche menthrough a mofte bayne opinyon, grounded bppo a bile fond faperfiction, fearen no maner of vaunger: and thall Chaiftians feare beath, who beleeue not through a flender oppnyon, but throughe a conflat truft and affraunce that after thep baue beparteb this lyfe they fhal obtanne molt perfecte bleffennes? for what is moore manifeltive knowen in Christian religion , then that all they that embrace fuffice and godlines , after that they are lofed out of their bodies, asit were oute of bonds mallag it were flye bp into beauen , that they mighte ob. tapne worlbe without ende euerlaftinge glozpe? Agapne: what is more deepelve printed in oure myndes then that the bodyes whiche are nowe beceripe confumed, that bee agayne restored, and beepnge with celestrall and beauenlpe bapghtenes illumpned, Gallbee agapne bnyted to the foules with fo forme and fure a league and band. that it canbee by no meanes byolated and broken: that we beepuge after fiche an beauenlye forte renewed mought eniop al perfect & eternal pleafurs both in bobye & foule. De whoin this poynte is fullye perfwabed (beleeue me) will never untuplipagipe and wyth agrubapage mynte beparte from this lpfe intermedled woth fo manye mp. ferpes & calamityes. Laftly what fould I fpeak of pinfinite & woverful loue withe which they pare trulpentered into Chyfis boly profession, are enery bay more and more mflamen? This

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This budoutedly is mofte eufbente that our minds are by no meanes fo muche incited and firred by to bazard & an. uenture our liues, as by loue and charity. For to bim that is in loue nothinge feemeth barbe , and all thinges are mofte (weete and pleafaunte which are enteppped for the attapninge that thinge which is buto bim mofte beare and tender. In fo much that be not onely contemneth beath. which feemeth to all men molt terrible and breadfull, but fometimes per (wabeth bimfelfe mofte willingly to befire the fame. That if love lightly begonne betwirte man and man, and grounded on bery fmall caufes bath fuch force. that it caufeth & contempt of beath, what map be thought of the excellencie of charitie, which is through the gifte & grace of the holy fpirite mofte liberally powged into pure and bnoeffled mindest by the force thereof Chaiftian Jo. bilitie fuppoleth all the fwecte pleafure of life to be repofev in labours and perils, vefpiling all pleafures of the be-Dye, and the baitle effate of bonoures, and all aboundance of worldip wealth. And being greatly inflamed wyth the befire of Chaifte, it cannot be remoued from Godlines, neither wyth threatninges, nor wyth terrours, nor wyth Araunge and newe beuiled punichmentes. To conclude: this love maketh a man thincke that all tozmentes which be fuffreth for Chriftes fake, whom bee tenberly and earnelly loueth, are lighte and pleafaunt. Furthermoze nothinge is fo much beliered and withen foglof Chaiftians as for the relligio of the everliving God, to loofe they lives, in the miobelt of the molt exquilite tozmentes of the bobp that can be beuifed. Which truly is not to be wodered at. For whereas love turneth alive & cogitacion of the minde from feare, it mufte needes be that perfecte and godly loue is armed with a wonderfull Coutenes and constancie of minde. Therefore which of thele two relligions would fooner allure men to the embracing of Wertue's both that thincke you which holdeth the weake and fraple nature of C c of man

of man alwayes in suspence, through the varne and folish crevite they gene to flitle aringes that are in the intrals of beattes, to the flying of byzdes, to the byuinge of Bees, and to fuch other fained monficousbeuifes: 02 rather that religion which fo eftablifbeth and confirmeth the myndes of me that they would not be vilinapo if the whole world hould be turned bolive boue's further that religio which with fond superfiction sometymes both hinder the course of perfect exercife of bumayne bertue's or that which with conftancie proceedinge from bertue farre paffing the cres bite of mã, ftrengthneth the weake and loft nature of women, and the tender peares of pong children? Finally is & religio to be embraceo which is not able to fortifi the minbes of men with any affared hope' of that rather, whiche theweth foozth the belpe & allitance of God, with a mote certagne bope of immortalitye, with an efpecial loue tos wardes almightpe God, and with an earneft and feruete Delire of him , who bath taught be the perfection of beaue. ly wifebome and perfectly intructed bs to bifpile at world Ipe and transitozpe banitpes. But what neede I conuince with many argumetes either & impretie or maones of this mall beteftable & bile caitife? wheras both of thole are fo cleare and manifelte , that nothinge is more ealilye Dis wicked impretie appeareth in noted and eloped . that bee woulde feeke in fuche ogder to fagne the bonoure of Ebillians, whiche bee woulde neuer baue bone, if bee had conceined any good oppnion of the Goobead of Chaift Dis mannes appeareth in that be with fo falle, fo fond, fo ill codelubed reafons confirmeth bis wicked opinio. But I knowe I baue longer faget in this proceffe , then perabuentureneebe required . Which if ange man thinke worthy of blame , I would partipe be houlde pardon mp griefe wherewith agapufte bym I was wonderfully ftpr. red: And partipe that be foulde thinke that that was not altogether impertinent to my purpofe. For whereas I en terpat.

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terppyled to let forth the bonour and bignity of Christian noblenes,and p Tufca witter in a moft barbarous kinde offile endeuoured to obfcure the fame, I thoughte good not to billemble, efpecially fith that I percepued the nuber of them which either firred bype by bis myptinges, og of theire voluntarye motion, were partakers of his wicked. nes and fury were, farre and wide Difperled: Row therfore whereas I baue refuted thepre broade and lauifbe fpeaches, and baue beclared that whiche was cleare and manifelte, that no baftarblye feare and bafenes of abiente myndes, but at thinges righte worthy and creellent were to be founde in the profession of Christians, and the whole order of this most boly disciplyne bid excit men to baliantnes of courage, and contempte of beath: pt was not belibe mp purpole, makinge mention of fortitube that conlideth in martial affapres to refute in few their kond of bilcour. fes, which beteft generally the noble knowledge of feats of armes , and all worthye chiualrye as a godlelle & wicked thing and quite repugnante to Chapftes commauntes Firte therefore I can concepue no reafon why they houlde belopfe warfare when it is ryabifullye begon, and taken in hande in the befence of religio, where as wee fee it wonderfully ertolled in innumerable places of holy Ceripture. Which they bo not benie, but what lay they? manye thinges (lay they) were conteined in the olde law which rather top the tymes fake were tollerated, the mostby due commendatio. As to make a binosfe to tahe blury of forrayne countryes sofwhich fort they fape is to make warre bpon our enempes. But what femblace or fimilitude bath either bluope, or binorfes with martial affaiges? For they were not commended, but tollerated, be. caufe of mens weakenes and imbecilliepe. But be that burft prefume not to obep , when commaundemet was geuen to wage battale comitteb an offence fo bainousathat be coulde redceme the fame by no fatiffaction.

Cc ii.

For in what place reade wee that it was becreed that bee thoulo other abive a papue, or be subiecte to a curse if anye man, whereas after the first offence bis wyfe committed it was lawfull fo to boe, bio not bepart from his wyfe, og eracted no blurpe of forapners and fraungers : But in many places wee baue well noted, that men rauifhed and replenithed woth the holpe fpirite, baue becreed that thep thould be the beath which throughe comardile refuled to come forth into the fielve. But what houlde I in this place make mention of Debora, who being infppged wyth the bolpe Chofte, curfeth them which for as muche as in them leth, take not in band the warres of the Lozde:and inneghethagainft their cowardife in fharpe and bebemet mozos. Againe they lay to our charge circumcifion, the offering by of a lambe, olde facrifices, which were in olde time with great benocion kept, and after the comminge of Chaifte lackte their wonted reuerence. As though warres fare bid any whitte appertague to the ceremonies and mis fterpes of holy thinges, and were not rather ordayned for the preferuation of the common wealth : For those bo-Ip rights, in which were forethadowed the expresse lignes and tokens of Juffice and faluation to be procured by our bighe and mightp laufour Chaite, after the comming of the thing it felf which was by those lignes beclared: were by good right and iuft befart abzogated and bifanulled. But this cannot bee thoughte of the noble knowledge of feates of armes, for as much as it is not compapled biber the nature of ceremonyes, but embraced for the maintenaunce and preferuation of the common fafetie, and wholy appertayneth to civill policie. And to confound those thinges which are to be billinguifen, it is epther the propertie of extreeme madnes, or an argument of wonderful temeritie, and raffnes. And whereas the chate of the commonwealth cannot be ellabliffed , butit muft needes be flaged, and as it were propped uppe weth firength and force

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force of armes, for almuch as all thinges in time of peace to be practifed and exercifed, are bnber the tuftion and be. fence of martiall proweffe: be that taketh away the know. lenge of feates of armes, worketh the ouerthrowe of the comon wealth . Which thinge if it bab happened through Chriftian bifcipline , then mabbe men moued wyth fome reason, might lay to our charge that some commonwealth by meanes of Chaiffian Discipline was ouerthaowen. Wilhich flaunderous acculation howe wicked and baine ic is we have afoze veclared. Foz Chaift would not that the efface of civill pollicie foulo be ouerthzowen, but rather ettablitet and confirmet. And therefore as be bath not wrefted the (worde out of the band of a Bagiffrate, fo neither would be have a fouldiour to wante his weapon. To the intent that the Magistrate, beinge armed wyth auctority of lawes, might with feueritie of the fame lawes, fup. preste wickennes, annoping the members and inward partes of the common wealth, & the fouldiar clad in armour, might weth bint of (worde repell and put a five from the commonwealth all imminent baunger. Forthis caufe Iohn neuer exporteth men from applyinge themselues to the knowledge of feates of armes, but prefcribeth lawes unto fouldiours of harmeleffe blage, and temperate behauour. And Paule calleth thole magiftrates the feruaunts of God which worth the Iword punishe wicked and befperate perfons. Truly nothing were moze hartely to bee Defired of a Christian man', then that all men woulde refragne themselues from wickennes and finnefull lufte. But foralmuche as that cannot alwayes fall oute, and in feede of continencie, bubgidled lufte, in fleede of iuffice either forraine force, or cintl broyles ble to arple, then of nes cellitie either the force of the ennempe is with weapons & mapne ffrength to be beaten backe, or the ourrage of oure citizens with fwozd to be repreffed. That fay they is contrary to Chaiffian charitie. As thoughe any kinde of crueltie were

elty were greater then to be diffolute and negliget in a ge nerall biffreffe and milerie. Chapft bath commaunded that we Coulde bee reuenged of our enempes . Mo boubt it is the propertye of perfecte and abfolute bertue, when painative wee fulleyne wronges and iniurpes to thewe a lingular and wonderfull patience of the mynde :but when ether the common wealth and faftpe of our conntrpe, 02 the bonour & effate of religion is impugned, the agaynte outrage and billange to take an inuincible fomach. Chapft hath efpecialipe commended bnto bs peace . IRo boubt that peace be bath commended whiche bee bimfelfe gaue be, which both not collite in pleafaunt refte and quietnes that mannes nature is prone to belire (for who can suppose that be bath graunted bnto be that kynd of fecuritye when he luffered his owne discples to be tolled as it were with troublesome waves of mannes outragious fury)but that peace by the which we were reconciled into \$ grace and fauoure of God, whiche had concepued greate wath and indignation agaynft be, and to whole religion our wilfull appetptes were molte repugnate. Thele es nmi tyes therfoze and billykinges betweene bs and God, Chaifte (as Paule teftifieth iu mange places) with his own precious bloude hath done away, and hath purchased for vfa peace continuall aud euerlastinge The which we may then efpecially eniop, when we moft bebemently and cgrely fighte other for the lafetye of our country or maintenaunce of the farth of Chapfte and his religion. Unleffe paraduenture wee supple that Abraham manted the benefite of this peace, at what time be gathering a bande of men of bis owne bomefticall fernauntes encoutred with a buge and puillante boft of bis euempes, and baliauntlpe farre exceedinge the effimation of man banquifbed fome mighty Hynges: and his enempes, beyng parce of theym flagne, the other part put to the worle, be caried away the Spople

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Da if wee thinke like wyle of Gedeon, who bepage garbed onely with three bundred men of warre flew innumerable multitudes of bis enempes . Agapne what thinke you of Josua Moses his suclessour? what of Jeptes's what thoulde I reberce manye other noble menne. bouowzed as well for theire feruente zeale of religion as magnifped for theire worthye exploites in martiall affay. res! Day we think that they bio offende | God when thep moft baliantly fet byon they enemyes? De fhal we not rather lay pthe efpecially p peace of God tooke effect among them , when in the caule of righteoulnes agapult Godlelle they waged battaile But what have we to bo (fap they) to thole eramples of antiquitpe ? They were Debrues , but we are Chaiftians. And are pou fill of this opinon, that you will exclude oute of the numbre, and from the worthy callinge of Chriftians, those holpe men who as I haue be foze beclared were right good a true wozihipers of Chait and had received the fame gifte and grace at the handes of God pwe our felues baue receiued?foz what other thigfig nifyeth that outery The fword of God and Gedeon 'a a gapnep place. The spirit of god was poured vpo lephthe and other like places innumerable: but that not withoute the mightpe power of Chaifte lo greate warres coulde be take in band and dispatched Further what liquifieth that out of heaven battaill was waged agaynst the & the stars continuinge in theire order, and in theire proper course fought agaynste Sisara, but that the hostesof Heauen vn der the charge of Christ their captayne, whom the holye scripture calleth lorde of hostes, do fighte for the Godly against the vngodly and wicked? Therefore there is no cause why we thoulde lightlye make accounte of those eramples of bertue, left buto bs by thole mont bolye men foz a memozial to cotinue to vsas log as time indureth. foz they are not to be fraug eraples but properly belonging unto bg

buto bs, and familiar ,as bone by our owne aunceffours. to the imitation whereof wee muftat length firre bp our bull natures . For I woulde not have any man fo weakebrainde, to thincke that contrary to the will and pleafure of Chaife, which we know affuredly to have beene bon by his holpe apde and alliffaunce, and to the accompliffinge whereofic is most enivente that the valiauntest men of all have bin with his boyce almost excited and firred by. Foz to omitte biftozpes of auncient time, Constantine & Ems perour overcame Maxentius not fo much throughe the multitude and nomber of his fouldiars, of arength of his bofte, 02 bis fkill and experiece in warrefare, as by the furtheraunce and belpe of Chaift , whom at the berp firft onfet be fo terrifyed, that after a molte fhamefull fort be put bim to flighte, and made him ready to feeke his owne be-Aruction, & in the enve compelled bim to browne bimfelfe in the channel of Tiber the river. The which maruaylous and wonderfull terrour Chaiffe bimfelfe ftroke into the havtes of his enuempes . For whereas Constantine at that time thought bery well of Chailtian relligion, be faw almost at the very instant when he should encounter with his ennemy, thelappe being molt fappe and cleare, the figne of the Croffe fhyning marueylous brightly, and bearde a popce fent bowne from Deauen, beclaringe buto bim that be thould obtaine the victory, if he would folow the croffe as the enfigne and flagge of God molt high & everlatting. From bence proceedeth the ground and caufe that kinges and Princes efpecially in they? Enfignes baue a croffe. In this ligne Constantine not onely obtained bictory, but repoled in the fame the caufe of immortalitye, and euerlafling glozy. Dauing that figne carped befoze bim, be put to wacke hoftes of his ennempes innumerable, and vid moff largely extende the bandes of the Romanne Empyre.

Tabac

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chandian in factor reministration in an analysis and an an That houlde I speake of Theodofius 4 Tho hat fuch a conflicte with Engenius, that he mighe ealily perceiue that by the belpe of Chaifte bimfelfe pae. fent with him, be gat the bpper hand. Whych Emperour trulp in one poince was mutch to be meruailed at for at fuch time as others cherifhed their bodies with fleepe and Delicious meats, be cofirmed his mind with praiers, powred out to God with an earnell and Zealous affection. Which his godlines and benotion a finguler good effecte followed . For as fone as the banners beinge vifplai. en.he came hand to hande to bicker with his enemies, fo vainely there arose most behement and mightpe whirlewindes, which ouerthrewe his enemies hoft, and reboun. bed with great force their partes, flonge at Theodofius bis hoff, byon their owne heades. This noble victoppe Claudian recordeth, for in this maner bee writeth buto Theodofius. meeth renounce alwell for his figurator Ron

Otoo too deare to mighty God, to whom from caues belowe In armour clad colde minter formes Don Lole out doth?

de de de la cometa Whom souldiarlike the welken serves, to whom at tropets soud The Windes obeye, as thoughe conspired their enmies to cotu bad is moder all a squedal dan algot slon affound to

Agayne what may be spoken of Carolus Martellus? is it to be thought be coulde, beinge at the firfte a man of Imall power and ability, baue ratteb bimfeffe to fo areate honour and glozy, without the aide & affiffance of Chiffe himselfe present ? Especially fith be bath bone those valtaunt actes that by mans power could by no meanes, poffible be acchined. It may feeme perabuecure onco many in credible, that is written, three bundjed fe uenty thow fande Arabians were in one fkirmiche flaine, through the onely valianne dealinge and happy gehernmer of the faid Mar-

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DD.1 tellus,

cellus, and in that rime whe that nation was moft fronge and puillaunt, and had subdued and spoyled all Spaine Affrica. But bnto me trulp nothinge feemes leffe to be For there is nothinge fo hard to ouer. mondered at . come, or fo well fortiffed and befended, which a molt noble minde inflamed with the love of God may not beterly ouerthrowe, and beat bowne to the grounde. Charles the greate bourninge with the like zeale, made mofte farpe and bebement warres againfte the enemies of them that professed the name of Christe, and for the wealthe of Chapftpans neuer refuled anpe baunger what foeuer .. Therefore bis greate bertues by the which as by certaine faires be climebed by to beanen; are comendes to immortall memory, by all manner of worthye Donumentes . Longe after him many other Princes Italians, and French, beinge inflamed with the like fernent zeale of religion, Godfreye beinge their captaine generall, a man mutch renoumed aswell for his fingular stoutnes of courage, as for his rare & erceedinge landimony, banifhinge the Turkes and Saracens recouered Syria & Cylicia, & all that parte of Alia, and in the ende with mapne force and with a ftronge army wonne Hierufalem, for belinerance whereof they relinquished all those thinges which in mans life are beare and pleafunt, and tooke bppon them bumeafurable tople and laboure . In whom I knowe not whether I houlde more admire their princely puil. faunce,or their bufpeakeable bertue and godlines . For their valiantnes was fo great, that they fubdued the Barbarians of fuinge them out of the borders of Syria, which were fo fronge and many in number p they had in they? mindes purpoled to extinguife and rage out of the me. mozy of man the bery name of a Chaiftian Their exceebinge great bertue and godlines byb appeare in this, that beinge neither baged by neceffity,noz prouoked by infurp, they made warre oponall the enemies of them that were callen

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reverence and render due honour unto such monumentes as Christe had lest behinde him, and to the sweeteppes of Christe imprinted there in the grounde, sor the more lived by remembrance of the benefit of Christe bestowed uppon us, and also to take awaye, and blot oute utterly that olde insamy and reproche wherewith Christian people were somewhat stayned before, as concerninge the moste holy place of his sepulchre, which had bene spitefully abused by the Barbarians.

7 7 Dat Coulve I intreate of the worthycano nobie actes of the Spaniardes, with most stoute and couragious fomaches, and rare and fingular godlines bone and accomplished & Which were of fuch forte that no wyle man can otherwife furmife, but that they coulde not pollibly be contriued without the prefent healpe and affiftaunce of Chaifte, for whole loue the whole nation of the Spaniardes Dio cherefully aduenture and bazarde theie lives ? For when as the powre and arength of all Arabic and Afrike together makinge a robe , and rufhinge into Europe had subdued the Spaniardes by Swore, and murs bered moft cruelly an infinite numbre of men : a very fe me perfons in numbre, of them that were left a line, after that great ruin and wacke gatheringe themfelues together, Dio fo valiauntly withfand and kepe backe p force of their enemics, that they beliuered a great parte of Spaine, and fet them againe at libertye . Their fucceffours alfo not longe after followed theensample of those their auncestours in fuch foate that beinge but a feme in numbre at b time, when as Africa bib ble bery ofte to lende in greate frength of men to succoure and appe the Saracens then Dwellinge in Spaine : they did not onely withstande the forcible inualion of fo buge a multitube, and baliauntlye DD.2 abvos

abide their biolent force, but alfo at length they voue all the Barbarians cleane out of Spaine . The which noble and valiaunt acte, your graces graundfather Ferdinande the Kinge, (Lewis most noble Prince) was wonderfully commended and prapled of all men, as a man of Comach buconquerable and excellent man, for all qualities euerpe wave fingularly to be bonoured . But if a man foulde afke the queftion, howe it came to paffe that the felfe fame people which had brought bider their fubiection Spaine, then flogishinge and in good estate, was afterward by the remainder of Spaine, expulled and put to flight : be shall finde no other caule thereof, but an earneft zeale to fet forth the religion of Chrifte, which afore truely was als moff ertinguifhed, but after that generall fcourge and calamity wherewith thole our countries were afflicted, was wonverfully firred bype and renued. They therefore fet on and brged forwarde, with that wonderfull feruent loue of bertue and godlines, when they aduentured to bo all maner of worthy actes in befence of Chriftes bo ly name, thole thinges they accomplifted beferuing euerlaftinge memozye . It would be an endleffe laboure foz mee to rehearle in howe manye places they have put to flight and banquifhed a meruaplous number of their ene mies with a finall bande of men, howe often by moff eui. vent fignes they have perceived that healpes and fup. pipescame vowne from beauen unto theym, whych was playnely to bee feene in Alphonfus the first kinge of Portugale, and the chyefest of poure name andkin-For that man indued worth ryghte excellente bertues, and futch pretye as exceedeth common crebitte, hauinge confumed bis whole age in molte holge warres taken in hand for the bonoure and bignity of crue religion, and feeping on a certapne bay himfelfe with a be. ry final bande of men ready to encounter with a buge and mighty boft, be bebelo in the element the image of Chaift be-

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being rounde about it enlightened wyth a fhyning bright. nes, wyth which fight bee was fo encouraged animated. that he ouersbrew and banquifhed fine kinges in one bap. Pozeouer what hould I fap of his fonne Sanctius swhofe other baliaunt acts at this prefente to omitte, that bebe of bis truly was notable, whereby be purchales to bimfelfe a memozpe of a name for euer to continue, in that, when a fironge and mighty armie of Moores inuaded Portugale, p pallinglalong from thence they might bring bnber their furifoiction all the whole country of Spapne, be bio noc onelye abate their courage, but wyth rare & lingular baliaunt foutenes, be broughte them bnder, and as it were maugred them together . It is needeleffe for mee to rebearfe and fpeake of the ages and times of other kinges. lineally bescending of they? race and progenie. For this truly appeareth plainely by the recordes and tellimony of our owne Chronicles, that there was almost none among them allschatin his time procured not onco himfelfe wor. thie prayle and commendation, as well for his balfaunte courage, as for his pietie and godlines. Wherefore when all the worthippers of Mahomet were with great conflict in warre luboued, æerpelled out of the king of Portugale his territozie, they leade forth their hofte, not fo much for nomber as prowelle inuincible, and innaded the coaffes of Affrica, wher after they bat gotte moft famous bictozies, and subdued many citties, they belde by force of armes a great part of the Moores land. Trulp it is no ealle matter to expresse weth bowe whote and lustie courage our countrymen vealt in those coffictes, who ranne into the middeft of their ennemies hofte, that a man would have thoughte they havearneftly velired veath. For they right wel bnoer foode à the race of this life is foone runne , and therefore they referred all their thoughts, to that immortall glozy which is prepared for all them y manfullye and in a good quarel bepart this life. And fo being incited & prouoked to that

that molt affured bope of immortality and earnelle zeale they beare to the aduauncemente of true religyon, fome. tymes they wished nothing more belirously, then that they mought bowe to fpende their fraile and fhoat lpfe (whiche Mozely after they mult beebs ycelbe to nature) in Chaffes. So that at length it fell oute by their meanes and worckinge that all those countryes which for numbre of people, and biolent inualion mighte els haue (warmed and increased through all Spayne, were now e fo cutte of, that they flange more in feare of oure force and weapons. bent agaynfithem, then wee baue any caufe at al to be difmaied at their furp and outrage. And to conclude, what: a noble acte was this of theirs, that they fayled ouer the greate mayne fea wyth a wonderfull longe and fearefull nauigation, and by force of armes palled through almolt: al partes of & Welt, Call, Rozth, & South? To what purpole fould I reberfe bere bow they ouercame and how for wã f mightieft towns p were in Arabia, Perfia, & Athio. pia?bow hardly & to what great, difficulty they ended thole warres wherein they ouercame India how they bifcom. fited and put to flight on the feas, nauies maruaplouffpewel furnifet, & buge and mightyboftes. Dowe the whole Power that & Turckswere able to make about those partes was put to wrack and beterly baquifted through bom illance and vallauntnes of our countryemen. Aud are al thefe thinges (think you) of that nature, that they coulde be boone without the most prest and ready bealpe of the eternal Goo? Certes, 3 for my parte will neuer thinke fo wel of the bertue and palling politique witt of your father Immanuelthat noble Poppice for prowelle and chiualry farre palling all other within & compalle of our memozy: 3 will neuer fo muche maruaple at that finguler fozecalt and wonderful bertn of your brother lohin, a moft infe & merciful Paprice : To conclude I wil neuer be farre in lowe with the floutnes of our countryemen and their peculiar and

ar and naturall inclination thereunto, that I will suppose they were able to boe fuch worthy actes by means of wi fedome and ftrength , but by the prouidence and mightye nomer of God Almighty . For oure countrimen were neuer able to ouercome neither the Mooresin policie, noz the Perfians in Arength, nor the Turkes in chiualrye, noz the Arabiansinnumber. And pet onelp by the earneffe seale to piety and godlines and the moft linceze profellion of Chaptes religion which bath alwayes moft playning appeared in our countriemen, they have bene ouercomed and theire power fcatterred . This is the onely thinge that bath encreased the wealth & effate of Portugall, that bath purchaled to our kinges & princes euerlaftinge fame and glopp, and bath by longe cultome taughte an infinite numbre of Alians and fraungers to fubmpt themfelues But what fould it auaple to their rule and dominion. toble more examples in this matter? fepnge that nothing is more cleare & eutoent afwel by the tellimonie of holpe fcriptu:e, as alfo by a greate number of other thinge s for memorpes fake lefte in waytong then that, p kynb of war to either for ppeleruatio of comon fafty, or befece of reli giois take in babe fo acceptable to Chaifte, pit is birected by the prefent allitance of his might pe powre. Therefore if Chaiftian religion bee no binderaunce at al to the know. lebgegerercife of martial affapres, but bothrather wonperful fet forth and confirme the fame:in as much as it ta. keth away al feare and baffaroly cowarones through the affured bope of immortality and maruailoffye ftirreth by our mpndes bntop attaining true gloppethen it foloweth by good reason that & christians more the all other are famous not onlye throughe the prayle and commendation of integrity, innocecy, teperace, liberalicy, a iuftice, but alfo that thep farre ercebe al other men in renomne of Chiuallrye, and all other lawbable propertyes ofbertue. For that is to be fette bowne as a fure ground and principle

ple whiche was heretofoze declared that, that onely is to be tearmed a vertue, whiche directeth it selfe unto that soueraygne good, and laste desired ende, foz whose sake al other thinges are to be wished foz: and that also whiche is
directed and guyded by Gods holy will and pleasure, not
by mannes owne wisfull appetite and ficle phantase.
So that it may easily be gathered bereby, that they never
she wed any notable stoutness of courage in warre whiche
sought after shadowes of faile renowne, but true same of
glozye the could not obtaine. Dulye they that seeke after Chryste beholvinge alwayes the true ende for whose
sake to come into perill and dayinger of venturynge syse, or
limines they think it not onely honourable, but most swete
opleasaut are in deve truely to be sudged sout of couragis
ous, and full of magnanimitie.

The conclusion of all is this, that wee foulde biligent. ly confider ,and bepelye ponder with oure felues towe greate the bignity and maiely is of this Chaiftian kinred which God bem felfe the begbe papice, and rufer ofall, purging the same from al contagio of sinne and impietie. hath made his by adoptyon, and hath adnaunced it to all mosthy tytles of great renoume, and hath powsed theron fuch giftes as thalbee immoztall eneuer vecay. Tobich is not licked to any moztal affinitie oz alliace, but acknow. leogeth Godas an onely gouernour & parent. The which Chrifte our mighty and bleffed faufour bath fo bnited bn. to bimfelfe, that be bath imparted therewith al moft wore thre and beauenly indumentes. Dee bath alfo made bs partakers of his Spirituall buction: be hath bestomed bypon be kingely, & prielly auchority : be bath infpirco intoour mondes knowleadge of Deauenly thinges, a bath instructed be after a wonderfull order, & by Deauenly fecret workinge in all maner of bertue . De therefore that fee-31

feeketh praife, worthines and renoume, muffenbeuour all be can to attaine Chaiftian bertue, muft earneffly enbrace true tuftice, ablolute liberality, perfect temperance, and other bertues which our logde bath prefcribed buto ba: and muft retaine that fortitube, buto which the worthines and excellencie of that name is buely and fitly ayplped . For what thinge els in the life of man is permanent, bigbly abuanced, worthy great bonour and effimation ? May rather what is not buconftant, Towe in effima. tion, vile of condiction : Foz whether wee refpect the un. certainty of ritches, og the waveringe covicion of bonour and bumanne glozy, oz the paynted fewe of kinrebe and nobility : or tallip the counterfalte and beceiptfull refem. blaunce of humaine vertue, wee hall finde nothinge that may fully latiffy our hartes befire, oz belight our minbes with anye futch pleafure as longe may continue . Fozall thefe thenges are bile, transitozpe, moztall, full of errour and contemptible vanity . Dnely the worthye titles of Chaillian nobility are bighly efteemed, immoztall, of byuine perfection and excellency . Such as no force can bno bermine, no continuance of time browne in the pit of obliuion, no kinde of calamity beterly ertinguifte . And although mans bale and abied minde be in no wile able to alpire buto fo great bonour and bignity : pet they which through the bealpe & gratious gwones of Chrifte baue feueren thefelues from the fociety & felowthip of men gare nowe adopted into the boulhoulde & familye of &DD, beinge faier by the belpe & affiftaunce of Bot, hall moffe ealily beare and maintaine that their bonourable poste. For although they be converfaunt bere with be in earth, pet all thinges appertaine to the, which are oue to beaue.

ly wightes, they are nowe after a forte rekoned accounted in the numbre of the Goddes inmiortall.

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maner of praife and comert Kien excellent your a

Ce.I

Thus

The Epilogue.

Hus have you receyued of mee (moste renoumed Prince)a prefent, not truely with wit and learninge polished, in either of which because I knowe my defect. I am right hartely fory : but yet meete and conveniente bothe for that trade of life which you apply your felfe vnto, and also for your noble and haughty courage. For beingeas you are woderfully furnished with the vertues of courtelie, liberality, constancie, and fortitude, that is furely amonge the rest of your emorall qualities worthy fingular commendation, that you frame and measure all your deuises conformably to the rule of Godlines and Christian relligion. For the nobility of your house and familie, comminge as you do, of the race of noble kinges by lineall descent, doth not so puffe vppe your mind with pride and insolencie, but that you suppose mutch more glory and worthines reposed in the worthye callinge of a Christian, then in those glorious titles . Neyther fo tooke you in hande noble actes, as thoughe you should respecte therein the laude and prayle of the vulgar people. Neyther with that mynde and intent dyd you expose your life to many perillous daungers, that you might thereby purchasea rewarde of mortall men. But beingeas you are of haughty mynde, in all thinges which you bringe to passe both with singular forsyghte and prouidence, and also with wonderfull courage and stoutnes, whether they appertaine to civill government in time of peace, or to martiall prowelle in time of warre; you geue most manifest notice and significatio, that you fet no ftore by humaine thinges, but do with moste earnell endeuour and intention of minde affect those thinges that be Heauenly and euerlastinge, Therefore not without just desarte of yours, al! good men loue you, all nobility with reuerence beholde you, all Spaine with all miner of praise and comendation extolleth your name. E.2 . 21/11

So that there is no man that knoweth your maiesty, but you have him bounden vnto you, either for your gentle & curteous vsage, or for your rare & singular wit, or for your wonderfull earnest motion to vertue and godlines. And although hardest of all be the condicion of approved vertue, for as mutch as it is no easie matter to be aunswerable to the expectation of men, all ready by reason of worthy actes conceyued, yet such is the haughtines of your Graces minde, that you can most easily passe and ouercome the opinion of all men conceiued of you. For

Christe our mightye and blessed Sauiour wyll neuer faile you at your neede, sith you referre all
your worthy actes and enterprices to his honour and glory, but will protecte you
with his mighty power, and will indue you wyth such honoure and
glory, as shall for euer and
euer continue.

FINIS.

